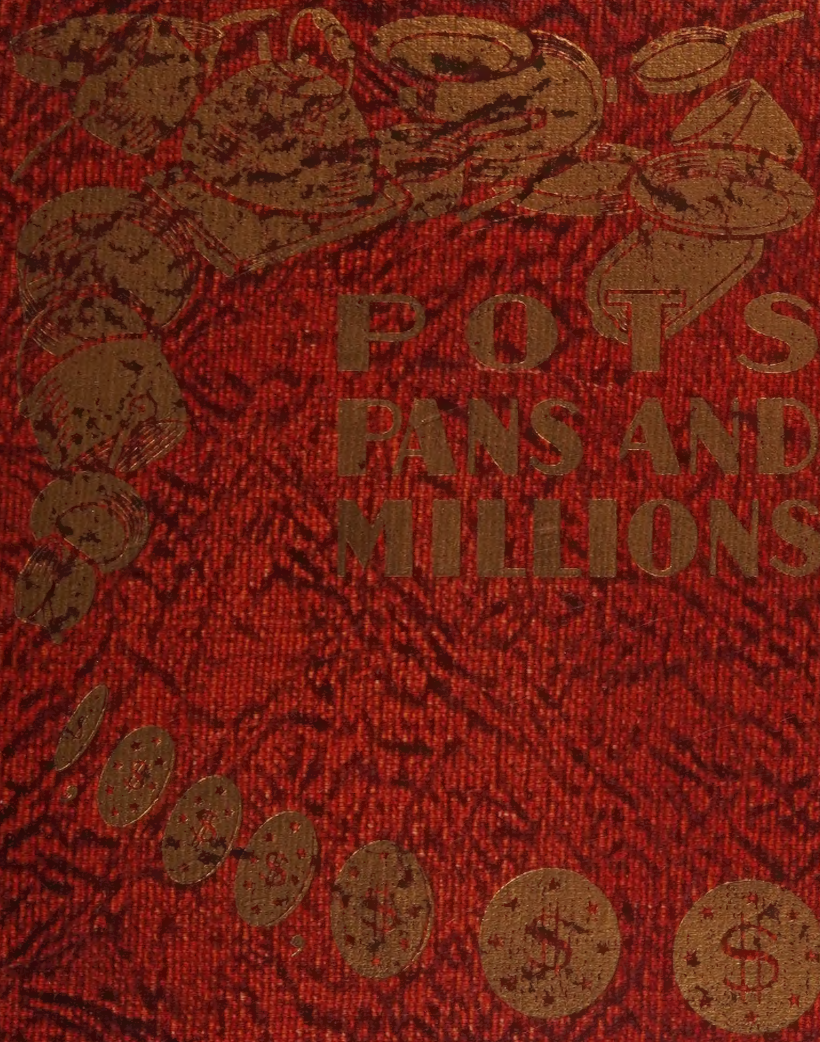

POTS PANS AND MILLIONS

EDITH MAE CUMMINGS

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EDITH MAE CUMMINGS

POTS, PANS AND MILLIONS

A Study of Woman's Right to Be in Business

Her Proclivities and Capacity for Success

BY

EDITH MAE CUMMINGS

Published by

NATIONAL SCHOOL OF BUSINESS SCIENCE FOR WOMEN

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PUBLISHER'S NOTE

"When Irish Eyes are Smiling,
All the World seems Bright and Gay."

So sang "Smiling Tom Cummings," the Irish Tenor, in the radiance of the spotlight at the Idle Hour Theatre, Detroit, just a few years ago.

Down in the orchestra pit in the darkness at the piano sat his little wife, Edith Mae Cummings. From her childhood she had worked to get a musical education, selling popcorn and shoe-polish after school, using a borrowed bicycle in order to get around more quickly—working early and late, while other children were at play. She was one of a brood of six that her widowed mother struggled to keep in school, and want often came stalking through the door of their little home.

Courage always has its reward; things were different now, she could play the spotlight melodies for him. They worked together; they were saving to build a little home for their two boys and her invalid mother—that was their goal. He in the bright lights —she in the darkness of obscurity.

Nightly the thunder of applause seemed to urge them on. Little did they know that this roar was but the approach of destiny—the sound of coming fate! For Providence had made other plans. The spotlight

faded; the hand of death dropped the curtain; in the fog and dismal rain "Smiling Tom" was laid to rest, and Edith Mae Cummings went back to her babies and invalid mother, to face the grim world alone. The mourning veil was soon laid aside. Babies do not understand tears, and anguish never feeds them.

Dire necessity had now forced upon this little mother the responsibility of being the head of the house, and memories of happier days were soon lost in the mist of time.

In this volume she will tell you in her own way how she climbed from a job in a machine shop, where she did a man's work during the world war, to the presidency of her own company, with the parent office located in Detroit and many branch offices established throughout the country, and with a sales record running into millions of dollars.

All this has been accomplished in the span of a few years. What it was that lifted this woman out of obscurity into prominence, out of poverty into fame and fortune, while newspapers and magazines throughout the country told the story of her success, is of tremendous interest to all ambitious women. Her philosophy and her view-points, and what she has to say about the opportunities for women in the business world will be not only instructive but inspirational. The story of her phenomenal career is one of the most colorful to appear in public print in recent times, and it leads one to believe that the old

American tradition of the office boy rising to the presidency of his company can now be transferred to the story of woman, impressing anew the truth of the ancient proverb that to gather roses we must not fear the thorns.

DEDICATION

To all women ambitious to serve humanity and help make this a better world.

INTRODUCTION

It is extremely difficult to compile a volume of essays written at different times on the same subject, especially if this subject be controversial, without repeating some of the fundamental points of the argument upon which the whole contention hangs. Each essay being complete in itself, must dwell upon them more or less.

Certain repetitions which occur in this volume are intentional and indeed unavoidable. In writing from time to time on the great subject of the success of women, I have endeavored to go over the whole scope of Woman's activities, treating them both from the historical point of view and from my own impressions, taking out of my own experience such material as I believe would be interesting to women.

I have tried, however, to condense this vast subject into short and interesting chapters. I have avoided the controversy of women in politics, because I am of the opinion that politics and business should be separate, and as these essays have been written primarily to furnish inspiration to women to go into business, I have left the political phase completely alone.

That I might confirm my own views, I have inquired into the historical past of mankind, in order to shed some light upon the confusion that has been

raised about women in business. This question is not involved, and should never cause confusion, as freedom of thought and action is the fundamental basis of liberty.

Women demand the right that naturally belongs to intelligent human beings. If wives, they wish to be the equals of their husbands; if mothers, they wish to rear their children in the atmosphere of love, liberty and philosophy; if in business, they believe that woman can discharge all of her duties without the aid of superstition, and preserve all that is true, pure and tender, without sacrificing in the temple of absurdity.

Woman is not the intellectual inferior of man. She has lacked not Mind, but Opportunity.

In the long nights of barbarism, physical strength and brutality and the cruelty to use them were the badges of superiority. Woman was asked to obey without question, and to believe without thought, being denied every opportunity to improve her education. There were universities for men before the alphabet had been taught to women. Notwithstanding, woman stands today self poised, ready to do her part, and asks that judgment be passed upon her accomplishments and not upon her sex.

The men who declare that woman is the intellectual inferior of man do not and cannot, by offering themselves in evidence, substantiate their declaration.

Women are no longer satisfied to remain in the

cradle of thought, amused with the toys of tradition. They have successfully demanded the right of all equality with men and, even in a few years, their accomplishments have more than justified the demand.

CHAPTER I

POTS, PANS AND MILLIONS

I had just returned from a walk in the twilight of an Indian Summer, and watched the sun go down. As the blood red horizon turned to rose pink and then into twilight the thought came to me that happiness in life is like the difference between sunshine and darkness.

Happiness is the one thing we all strive for in this life. And most of us believe that if we have lots of money we will be extremely happy. Money has a strange power. It often shifts life's horizon, and without it we are often lost.

Money is often the difference between life and death, and we never can appreciate what it actually means unless we have known want.

This brings to my mind a picture of a woman making her way through the crowded streets of a great city in a blinding snow storm, clad in a summer coat that scarcely covered her undernourished body.

The bright lights of the shopping district seemed to beckon to her. They glittered through the snow and ice and seemed to have warmth. We see her pausing at the curb in front of the theater. She watches women in gorgeous evening gowns and ermine wraps, stepping from their luxurious limousines. In her hand she tightly clutches a slim pay

envelope, and as she watches this display of luxury and happiness she dwells for a moment in another world, that once held happiness for her. But grim reality snaps its fingers and brings her back to stern realization that she must hurry on home with the few dollars in her possession. She must spend it for food for her babies and medicine for her invalid mother. She is alone in the world now and must earn the money that makes their very existence possible.

The woman I have just described is myself—the Edith Mae Cummings of a few years ago. Left alone and helpless I knew nothing of business and little more of the ways of the world, so it is small wonder that I urge upon every woman to fortify herself against a similar experience.

I do not recommend that a woman choose business rather than marriage. This part of every woman's life she must decide for herself. I do, however, urge every woman if she decides upon marriage as a career to get some business training that would make possible her earning her own living should adversity darken her door later in life. It is my opinion that the surest way to guarantee happiness in the marriage state is for every woman to approach her majority economically fitted for an independent career. Motherhood is the highest calling on earth. The desire of a mother to care for and protect her children is the most beautiful and persistent instinct implanted in the human heart. God is so jealous of motherhood that he has created nothing to take its

place. However, there is nothing so pathetic as to see a woman who, after years of married life in the shelter of a home, is thrown upon her own resources without means to earn her livelihood.

Every woman is entitled to life's little luxuries. But she must remember that knowledge is essential to their acquisition. Only according to our ignorance are we helpless.

I cannot promise to place in the reader's hand a magic wand that will realize all her dreams and desires, but I do hope, through this story, to inspire the thousands of women who I know have wonderful talents buried in uncongenial toil, and who need but the inspiration to turn these talents into money.

In this story we will study the conditions under which women have lived for centuries, and will follow the course of human events as the pendulum ticks through future years. We will walk with women from the Garden of Eden through the dawn of civilization and stand upon the threshold of the twentieth century.

As we review the historical events of the bygone ages we shall have ample opportunity to observe woman's progress, and see how she has been the bright star that shone in the darkness of prehistoric nights.

It is my hope that this review will give courage to the woman who wishes to improve her station in life, and help her to realize that through study and concentration she can make her fondest dreams come

true, and bring her to realize that there is no door closed to ambitious women today.

There are many factors which enter into the choice of a life vocation. As a general rule we think of it as the means by which we may reap a rich reward or a fruitful harvest of personal happiness and money. Of course in these days of busy competition one is driven by the surging struggle to seek first of all the means of self preservation, and if by happy chance the vocation we select be congenial, so much the better; if not, we must bear our lot in patience and spend our spare time in study and preparation for a better one.

There has been much written upon this subject, and many writers insist that self-realization must be sacrificed to the needs of a bread-and-butter livelihood; that economic and social conditions of our time are such as to make an ideal life impossible for anyone.

The ideal life to the average woman seldom, if ever, means to be rich, but it does mean to have enough money to make the luxuries of life possible. The average woman doesn't want money for money's sake, but when she goes shopping, for instance, and sees something that strikes her fancy, something that she would like to buy without looking at the price tag, she does resent a narrowness of means that forces her to turn away with a sigh of disappointment and pass along, compelled by necessity to make selection of some cheaper imitation.

Success is open to any woman who makes up her mind definitely what she wants to do and then tries with all her might to do it, and, of course, when we think of success we think in terms of money.

Until a short time ago business success was looked upon as purely a masculine achievement.

Success in business, however, is no longer a matter of sex; thousands of women have talents for business that would bring them millions of dollars if they knew how to apply them or had the determination to try. Business is a science; it can be learned. To achieve success in modern business, however, a woman must learn not to depend upon the lipstick and rouge pot, but to depend upon her ability to develop her mind. When I started out looking for work as a saleswoman I was interviewed many times by men, and it was at that time that I was impressed that all this talk about sex appeal that we read in newspapers and magazines counted for little in actually securing employment. My experience taught me that I could not expect favors because of my sex, and women who intend to get on in the business world will do well to keep that in mind.

In practically every mail, letters come to me from women asking me "How can I succeed in business?" Sometimes the question comes from eager young women about to enter a vocation; sometimes from experienced business women ambitious to get out of a rut, and sometimes from middle-aged women in desperate confession of failure. It was this deluge of

inquiries that was responsible for my decision to publish this book. It is my desire to help these women solve their problem, and not a literary urge that moves my pen. I agreed to write this sketch of my life and experiences only after I realized that there are thousands of women who need encouragement and instruction, and if my story helps to inspire them or realize their hopes for greater things, or solve their problems, as mine were solved, then I shall feel that my efforts have been rewarded.

I do not believe that the story of my childhood would be of interest unless it would tend to illustrate the fact that whatever was denied me I wanted and was willing to work for. I could discontinue my story at this point, as that sentence contains the formula of my success.

It is obvious, however, that you would say, "What kind of work did you take up, and how did you get started?" so I must continue my story, because if it is to be helpful it must contain this essential explanation.

My childhood, like that of most children born in the shadow of want, was severe but never tragic. My mother was left alone with a brood of small children, and because she was unable to earn enough money to keep up the payments on our home the mortgage was foreclosed and she lost it. With six children clinging to her skirts and no special equipment except a kind heart and a ready sympathy for others in distress, she was obliged to shift for herself, so it

may be readily seen that she had anything but a primrose path to follow. Being of good old Scotch parentage, however, she made dimes do the work of dollars, and while our food was plain and our clothing ordinary, we always had plenty to eat and enough to wear.

I was born and raised in a neighborhood where time and eternity were recorded by the toots of the factory whistle. My mother took in boarders, did washings and was janitress of the neighborhood church, and in this way she earned our living. Though she had only a fourth grade education as far as schooling goes, to me, she was a very brilliant woman, and many of the lessons in courage which have helped me win I learned from her.

As a girl, kitchen drudgery was very distasteful to me, and when I could, I avoided it. Pots, pans and cooking were always my aversion. When I could not avoid the task of washing dishes I would place a book on a shelf above the sink and read while I did my work. The dish-washing, however, could pass but slight inspection. The story of Cinderella made a profound impression on me as a child, and I often dreamed, while washing the dishes, of a fairy godmother who would turn the pots and pans into millions of dollars, so that I could have all the things I wanted for myself and my loved ones.

My mother often scolded me for "always having my nose in a book," and it was through her good sound, old-fashioned philosophy that I learned that

we did not get the things we want in this world from fairy god-mothers, but that they came from hard work and courage.

My childhood dreams were generally of business life, and I often pictured myself as an executive sitting behind a big desk in a beautiful office.

While going to grade school I won a race at a Sunday School picnic, in which five dollars' worth of music lessons was the first prize. I soon developed a talent for music and when these lessons were exhausted my mother did not have the financial capacity to continue them, so it became imperative that I earn the money to pay for more lessons or give up music.

It was then that I conceived the idea of popping corn and selling it after school, making house-to-house canvasses through the neighborhood. My popcorn business soon grew so fast that I had to borrow a bicycle to take care of my increasing orders and cover more territory.

While reading a magazine one day I saw an advertisement for agents to sell shoe polish. I answered the advertisement, and got the thrill of my young life upon receiving the first business letter addressed to me. This correspondence resulted in my installing shoe polish as a side line, which I sold to my popcorn customers. The company offered a bicycle as first prize for increased sales, and I won it.

My popcorn and shoe polish business was thoroughly well established now, making it possible for

me to take music lessons from an old German music master. I became very much attached to him for his kindness, patience and encouragement. He was in poor health, however, and soon took to his bed, and the shadows of my first tragedy began to gather. Upon his death my musical education was temporarily brought to an end.

Completing my grade school education I graduated with the highest honors of my class, but because of financial demands at home my mother was unable to send me to high school. The principal of the school, however, heard of this. She called on my mother and offered to buy my books, which made it possible for me to enter high school.

While still in grade school a lady who was interested in our Sunday School work, and to whom I sold popcorn, was impressed with my ability as a salesman and paid for some elocution lessons, and after many weeks of preparation I made my first public appearance, reciting "Nobody's Child." Being blanched with fear I surely looked the part, and it was through this experience that I learned that "Poets are born, but Orators are made." This was splendid training for me, however, and later when I entered High School I took up dramatic art and its relation to music, and in our first High School play I appeared as "Topsy" in "Uncle Tom's Cabin."

My happiness at this period of my childhood knew no bounds, but as I was finishing my first year my High School work was brought to a close because of

the death of my sister, and it was necessary for me then to give up school work altogether, so I took up bindery work as a regular occupation. The monotony of this was very distasteful to me, so I saved my money and attended an evening school where I learned manicuring. Upon completing this course I secured a position in a down-town hotel, where I later met the young man of my dreams. Then came orange blossoms, white satin and a wedding reception, and days of glorious sunsets and long nights of silver moonlight, and our work together in the theater.

He had a beautiful tenor voice, and the first few years of our married life were spent together in vaudeville and musical recitals, he sang the spotlight songs and I played his accompaniments. We had happiness in abundance; our star of hope was in the ascendant. It seemed that nothing could happen that would eclipse this picture of love and work. However, clouds began to gather, and while on the road his health broke down and we were forced to return to Detroit, where, after two years of illness, he died.

In the meantime the years of hard work and worry had taken its toll from my mother's health, and she became an invalid. With my mother helpless and with two babies to support I was confronted with a problem that was not easy to solve. I knew it would be impossible for me to earn enough money in music or manicuring to care for them, because half of what I earned would be required for medical care for my mother. I set about trying to find a job into which

I might fit and earn the amount of money required to support my family. I made the rounds of the department stores, hoping to get a place as a saleswoman, but only experienced women were wanted and I could not qualify.

This was at the beginning of the World War, and due to the scarcity of men in manufacturing plants I secured a job operating an automatic welding machine. This was quite different from manicuring or playing a piano, and my hands soon became so swollen and mutilated that I was unable to operate the machine and was forced to give it up. Through a girl friend I then secured a job as assistant switchboard operator in an automobile plant, and one day I learned of an opening in the payroll department. I made application for the job and got it. Owing to the shortage of help in that department I was given an opportunity to work extra hours every night. This new position increased my income and made it possible for me to pick up the fundamental principles of clerical work. I was just nicely established in this new work when my mother's death came.

The severe shock and the long hours I was working broke my own health, and in a few months it was necessary for me to go to the hospital for a serious operation. The little money I had been able to save again went to pay doctor and hospital bills.

When I was released from the hospital, I knew that in my weakened condition I could not hold my old job. It occurred to me, however, that I might

be able to manage a switch-board again, so I secured a position in one of the big hotels. I had been there only a few months when my ability to handle long distance calls attracted the attention of the president of the stock exchange. He offered me a position, which I gladly accepted. It was while working at the stock exchange that I read an advertisement that brought me to the turning point in my life and fortune. This is the advertisement:

> WANTED—An intelligent woman of the right type. Must be real. Write or phone for appointment.

Somehow this advertisement appealed to my imagination. I determined to investigate it at any rate. In my letter asking for an appointment, I wrote:

> Everyone has a different idea as to the qualifications of the right type, but if you will grant me an interview I will at least show you that I am Real.

I received an immediate answer telling me to call. The man who interviewed me—the sales director of a real estate company—explained that he wanted an assistant who could meet clients in his absence and talk to them intelligently. This assistant must also be able to keep books, to write and answer letters, file correspondence, and if necessary, collect bills. In

short the position called for a sort of super Jack-of-all-trades.

Naturally, I expected that a person fulfilling all these requirements would command a big salary. Imagine the shock I got when I was told that there was no regular salary attached to the job—that I was simply to get one-fourth of one per cent of the profits of the business. However, my future employer assured me that my commission would be at least as much as I was then receiving.

Looking back on the situation I am inclined to think that it was the complicated nature of the job that appealed to me and made me decide to try it.

Well, I stayed with this company about eighteen months. During this time, I did everything that came to hand. I straightened out the bookkeeping and persuaded my employer to let me put in a new system of my own devising. I interviewed prospects and sales people, made out deeds, wrote advertising, and took charge of affairs generally.

A few months later, when my employer decided to organize a company of his own and move into more attractive quarters, I was made general sales director. From the start we made splendid headway. Indeed, before very long my job had grown so big that my employer concluded a man would lend more prestige to it than a woman could.

As I had helped the company to grow from fifteen employees to more than three hundred, I thought I was entitled to hold my position. Picture my honest

indignation then, when my employer insisted that I should give it up and try field work, in which up to this time I had had no experience.

The fact is I don't think he expected me to be able to handle this phase of the work any too well; but here, too, I managed to paddle my own canoe. At this time our organization had a sales contest on. The other contestants had two months' start of me; but at the end of the prescribed period I came out third, pulling down a bonus of $3,500. In forty-five days I had sold seventy-two lots at a total of $110,000, a new record for our office! This demonstration of my ability in the field made my employer decide that it would be wiser to reinstate me as general sales director. But about this time I decided that if I were valuable to him I might be just as valuable to myself.

I had saved $5,000 and had my bonus and a lot of big, healthy hopes. I went out and rented a suite of offices in one of the handsomest buildings in the city and advertised that I was ready for business.

Of course it was prophesied that a woman couldn't make a "go" of real estate on a big scale, but you must remember that I had already made many contacts in the business world. The first month I did a business of around $52,000.

Each month showed a substantial increase in the volume of closed business, and the first year in business I earned over $100,000—or as much as the president of the United States.

This increase in business continued into my second

year, and made possible all my girlhood dreams, such as a beautiful home, a better education, and all the things that had previously been denied me; but I think that, aside from the money, I got as much happiness out of my accomplishment as out of the actual material gain which made so many things possible.

I realize that in telling this story I may have given the impression that my business career had been just a series of successes, uninterrupted by reverses. However, this is not true, and just what could be taken out of this story and applied to your life would be impossible for me to say, because I cannot meet all of my readers personally, and I cannot say that there is any one thing that contributed to the consummation of my success.

However, adversity taught me many lessons. They were lessons of hard work, faith in myself, and not allowing discouragement to turn me from my course.

Elsewhere in this volume I will explain in detail the lessons that I learned in my business experience. I will describe my mistakes, how I made them, and how I rectified them, and I will try to point out how, in similar circumstances, these mistakes could be avoided. However, the first lesson that the reader must learn is not to try to be a success over night. It takes careful planning, days of plodding, long and anxious nights and a vision of what you want to be, and above all things a careful study of the business you intend going into. Remember no worthwhile business can be learned in a day, and that when we

make mistakes these mistakes may be charged up as profitable experiences if we learn something from them. Above all things remember, do not become discouraged, and that every cloud has a silvery lining and that through concentration and hard work you can turn the clouds inside out.

CHAPTER II

ADAM AND EVIL

Whenever woman has tried to improve her station she has been met by the opposition of self appointed guardians, who set up the cry that she is trying to destroy our civilization.

When we read their opinions in newspapers and periodicals we could easily come to the conclusion that woman's work upon this earth is merely to bear its next generation, to be a servant to her husband and a slave to her children.

It has been pointed out by the cynical and antis that all the United States got out of the war was prohibition and woman's rights. That while man was in the trenches fighting to make the world safe for democracy, Congress robbed him of his personal liberty and turned the country over to the women. That instead of settling a great question America is now engaged in the most confusing experiment of all times—women in politics and business.

The economic independence of women necessarily involves a change in the home and family relations, but time has proved that this has been an advantage to both home and the country.

It does not involve a change in marriage relations excepting that it has withdrawn the element of economic dependence. It has not and will not change

the relation of a mother to her children save to improve it.

A woman economically free becomes a world servant instead of a house servant. We are not going to lose our homes nor our families nor any of the sweetness and happiness that goes with them, nor do I agree with those who claim that women going into business will abolish home life and that the cook stove will follow the loom.

Before the Civil War girls came from the farms of New England into the mill towns seeking employment to escape the dullness of farm life. When manufacturers discovered how efficiently they could operate intricate machinery, busses cruised over the countryside gathering up recruits. People held up their hands in horror, and declared that something should be done to stop this, "as the factories are devouring our womanhood!"

So there is nothing new about this wave of protest that comes to us every now and then for it has always been the same, the very moment a woman asks to take part in the world outside of her home she has been immediately reminded of her sex and declared to be "out of her sphere."

Why do people object to women in business? What causes this wave of objection when a woman decides to do something other than housework? Is it because her critics are over-zealous about her welfare? Are they afraid business will injure her—or that she will injure business?

Is this complaint the voice of fair-minded business men, who, after years of patient trial and suffering, have at last cried aloud in hopeless despair that women are failures in business?

Or is it the cry of those who have the motive of self, and set up the claim that women are encroaching on man's domain, and that she will bring lower wages and chaos into the business world?

Their cry is that a woman's place is in the home—that's where she belongs. I have long felt the urge to give vent to my feelings in this matter, and should like to ask the so-called reformers this question: "Are women people?" "Is it not true that life is a personal proposition, and that each one of us must work out his own salvation?"

I am not advocating that a woman who has children small enough to require her attention leave them and go into the business world to get a training unless it is absolutely necessary for her to earn the food they will eat and the clothes they will wear. In this day, woman may so arrange her home that she may utilize her spare time, thereby training her mind without neglecting her family.

The woman of today must know an appalling number of things. She must understand thoroughly the business of housekeeping. To make her home successful she must know how to cook; she must know foods and their practical uses; she must keep her home comfortable, inviting and beautiful and keep its administration within the family budget.

She must know clothes and how to make them and how to buy them; she must taste of the riches that we call culture; she must not sacrifice her life, yet must be willing to risk it to bring children into the world. She must be a nurse and a dietitian; she must explore the infinite realities of humanity, a child's mind and the problems of adolescence. She must have the patience of Job, be a diplomat, and the Goddess of Love. She must always be ready to smile, willing to sacrifice, and never shed tears—except in silence.

If a woman chooses the home for her vocation, that is her privilege. But she also has the right to choose business as her life work, and decide for herself how she shall employ her time.

There are thousands of women in the business world today not of their own choice. The question of supporting the family has forced many women to leave their homes and firesides and seek employment, that their children or parents may have the things they are entitled to, and if they are willing to go out and help carry the burden, they should receive a word of praise and not be condemned.

The man that thinks woman's place is in the home, that pots, pans and baby shoes should fill her hope chest, should be very substantially entrenched in business himself before he asks a girl to marry him.

If he believes her place is in the home, then he should be in a position to give her one, and let her raise the family in its protection and security.

When a woman marries she is entitled to a home.

If the man expects her to bear his children, she surely has the right to expect a place of her own in which to raise them. So a woman should not only expect a home, but she is entitled to one. If a man is not in position to make her fondest dreams come true, and she is willing to marry him and go to work to help earn a competency, then she deserves every consideration. If a husband does not want his wife to help him, then I say do not try to stop her from helping herself.

If woman chooses a career rather than marriage, she has a protection that has been denied her in the past. If woman marries after a business training, this affords her greater protection, and gives her security in marriage. If her married life should be unsuccessful, or if she has no children, she could, if she chose, go back to business of some kind and earn her own living.

I realize that the masculine viewpoint must change in order to keep step with the feminine one, and I know that men of our present day do not like to have their wives contribute to the support of the house; they prefer to have them sit at home and look pretty while the burden of support is borne on manly shoulders; it gives such a sense of masculine superiority to have wives depend upon their husbands for the necessities of life, and come to them for every penny they spend. But the tragedy of this arrangement is and always has been, if anything happens to the husband, the wife is left dependent and often penniless.

She knows nothing of business nor how to earn her living.

Business is not confined to any line of enterprise. It is in some degree involved in the success of every calling in life, and every woman should receive some business training before she is married. It broadens her vision and will make her a better wife and mother.

Business and the home today are more closely allied than at any former time during the progress of life. And the objection to women participating in business, to my mind, is the product of mental indigestion. It surely is not the result of clear thinking, and if we do not think clearly we cannot talk clearly. Men and women must work together, not only in the home but in business, if they wish to solve many of the perplexing problems that face us today.

All the criticism of women in business, however, does not come from men. There are thousands of women all over the world who hold fast to the old order—that woman should stay at home and take care of it and raise the children, letting the man earn the bread in the sweat of his brow. The fact that some of the fair sex disagree with those who have decided to make business their vocation does not make them right.

It is only natural that many women who are living a sheltered existence should view with alarm the great number of women who have decided to work out their own economic independence. Every new idea has its opposition, and every movement its con-

scientious objectors; but for the most part we welcome it because it is new. Many seem to think the New Woman will destroy the home, but their fears are imaginary, and those who object make up the minority.

When we find a woman who objects to her sex seeking an expression in the business world, we will find she does it because of one of two reasons: She may be a person of small ambition—one who is content to stay in the rut;—or she may have no vision, and avoid anything that requires mental effort, and, being well provided for herself, she can think of no reason for her sister's industry. And why women get up early in the morning, eat hurried breakfasts, powder their noses and dash for the street car to take men's jobs is positively out of her range of imagination.

She cannot realize that woman seeking her financial independence broadens her viewpoint, thus enhancing her wealth of knowledge, making it possible for her to get more out of life. A kitten never asks who made the bowl or where the milk comes from.

However, there are many wives and mothers who love home and children, and are most happy in it. Home-making is their vocation and they love it, and no one has more admiration for that sort of a woman than I have. You will never hear this kind of woman speaking derogatorily of women in business seeking a solution of their problem, and finding happiness in the commercial environment. This woman believes

that we can all find happiness in doing the work we love best.

The home means more to woman today than it ever has, but if she is trained in business and is self supporting, it is not necessary for her to hurry into an early marriage with the first man who may propose to her, in the fear that she will become an "old maid." The horrors of spinsterhood passed out the back door when the emancipation of woman became a reality.

All avenues of progress are now open to the average woman, all educational institutions welcome her, and after she establishes her financial independence she will not look upon man as a shelter in the time of storm, but as a companion.

The Nineteenth Amendment will never be repealed. Women are in business to stay. They are no longer wall-flowers, but they have become such an important part of our economic arrangement that business could not get on without them. They have become citizens and have a voice in the government; they talk man's language, particularly when they become exasperated. They work with men and exchange ideas as well as cigarettes.

Woman drives her own car through crowded streets, and when the fight of the century is staged you will find her in a ringside seat. She runs for office and gets elected. She goes on the public platform and expresses her opinions, and people pay to hear what she has to say. She has assumed the attitude that if she is made of the rib of man, his interests and hers

are identical, and that the Creator, in His infinite wisdom, took the part closest to man's heart to create woman.

Man and woman go to the same theatre, to the same university, to the same football game, and last but not least, to the same barber-shop.

Never have the women of a nation achieved so high a standard of living as the American woman enjoys today, yet never have they felt the press of so many new desires and so many new ambitions.

Woman has the vision to understand great problems, the courage to undertake them and the ability to conquer them. No man knows so deeply the horrors of war or is so capable of making sacrifice as woman. She has been the humanitarian for ages; she has been the organizer of the home—the one who has made the dreams of civilization come true.

Let us, then, before we inquire into her proclivities, her place or her opportunity in the workshops of today, review her tragic history, from the Dark Ages to the Twentieth Century.

Origin of Human Family

Scientists have many opinions as to the origin of the human race. It is commonly suggested that we are but a refined species of a gorilla-like ancestry. Those who have patiently delved into the mysterious beginning of life and the process of its development have through many years of research tried to trace

the origin of the human family upon this earth, but the trail always leads into the darkness of uncertainty.

Biologists while tracing the origin of man have endeavored to tell us where we come from—while theologians preach long and interesting sermons in an effort to inform us where we are going.

I read an interesting article not so long ago where a psycho-analysist pointed out the fact that when we dream of falling this is due to an impression made on the sub-conscious mind when our gorilla ancestors fell out of a tree while asleep.

Moreover when we read the ancient version of that eternal love story of Adam and Eve in the Garden of Eden we see that a tree played an important part in the fall of man. However this tree was not in the first zoological garden, but the forbidden tree in the Garden of Eden.

As this story unfolds itself we learn that God took the dust from the earth and made man in his image and likeness, and placed him in the Garden of Eden, informing him that he might eat of every tree in this Garden save the tree of knowledge.

Seeing that it was not good for Adam to be alone God caused a deep sleep to fall upon him, and as he slept a rib was taken from his side and Eve was created, and she became his wife and they lived in the Garden of Eden.

In this beautiful garden Adam and Eve lived in a state of happiness such as man or woman has never known since. But while walking in the garden one

day, Eve came upon the tree of forbidden fruit, and as the story goes a serpent appeared and urged her to eat of this forbidden tree, which she did. After eating some of the fruit she called Adam and he ate also of the forbidden tree, and then they heard a heavenly voice say unto them, "You have yielded to temptation and you shall be cast out of Paradise forever!"

Adam, upon being questioned as to why he ate the fruit of the forbidden tree tried to shift the blame on Eve for his misdeed, by saying that Eve offered him the fruit, and that he did not know it was from the forbidden tree. However his alibi carried little weight and the story informs us that upon being cast out of paradise he was condemned to earn his bread by the sweat of his brow.

The thing that always interested me about this story is that Adam laid the blame on Eve. No mention is made of Adam's complaint against the fruit when Eve offered it to him. It seems he ate it with a relish and in all probability paid her a pretty compliment, telling her what a brave girl she was to have the courage to take the fruit from the forbidden tree, thus introducing the first bit of applesauce that man has been handing woman ever since.

After being cast out of Paradise into the cold world "the son of man found he had nowhere to lay his head,"—so he put it on Eve's shoulder and complained very bitterly about the trouble she had gotten him in to, and when he asked her why she took the

fruit from the forbidden tree she answered him in a manner that has confounded man from that day to this—"Just because!"

How true this story is becomes entirely a matter of one's faith, but one conclusion we may draw from it is that woman found herself in trouble for the first time, through her willingness to share what she had with man, and it also goes to prove that while Adam was equally as guilty as Eve he positively refused to share any of the responsibility for being cast out of the Garden of Eden, and denounced Eve in no uncertain terms, charging her with complete responsibility for the loss of their realm of eternal happiness, giving to that part of history that has to do with romance the story of the first lover's quarrel, but Eve knowing, however, that Adam was made of dust began to cry and made moist the dust with her tears, and he became as clay in the hollow of her hand.

So if woman at times be given to that contrariety of thought and perversity of mind that passeth all understanding, it will only be fair to recollect in her favor that she was created out of the crookedest part of man.

Cast out of paradise they made their home in a cave, and after much mourning and lamenting, being tormented by hunger Adam went forth in search of food while Eve gathered shells and flowers to make their home look beautiful. Adam became the hunter—Eve the housekeeper, and the first chapter in human history was written. In our imagination we

may see them night after night huddled together around their fire, protecting themselves against the wild beasts. What were their thoughts? This no one knows of course, but there is nothing in the story of Adam and Eve in the Garden of Eden that proves that Adam was superior to Eve in matters of intelligence, or that he did more thinking. On the first few thousand years of human existence upon this earth, history throws but little light. How man and woman lived, what their mental capacity was we can only hazard a guess.

If they could read or write it is not known, for they left no record. Many historians are of the belief that they were without language.

Although they had a great variety of timber available, there is no evidence that they ever used it for structures or that they built homes of any kind. They had no buildings—it is not even certain that they had huts.

It seems that they lived only in caves. The lack of homes in all probability was due to the fact that they had no tools. They had nothing that resembled firearms and must have used clubs and sharp sticks to kill with.

There is an abundance of historical evidence to support the belief that women were the first home builders. Of course when we think of a home we think of women. Home and women are synonymous. In my experience as a saleslady I discovered that nine

times out of ten when you sell a home it's the woman who is responsible for the decision.

How much our distant ancestors really knew will never be determined, because of the vagueness of their speech. They left but a confused, feeble history. Picture writing in all probability was their first attempt to make some visible record of the thought that was budding in the mind, and through these writings, scientists have attempted to construct some story of the dawn of man on earth.

In Egypt we have found deep-hidden secret tombs, and intruding on their many centuries of silence, we have reached rich harvests of knowledge concerning this ancient race. In Babylonia, vegetation had covered whole cities and preserved them until our modern curiosity should dig them out. Today we can walk upon the streets built by people who have been dead for centuries, and examine the handiwork of men who lived before records; thus slowly and patiently scientists have reconstructed the trail that leads to that ancient aboriginal civilization.

When mankind first became clearly visible we find them divided into tribes—later we find that these tribes were sub-divided and at various stages of progress wandered to different parts of the earth.

We can never guess which tribes were first to break away, or which one advanced furthest on the road to civilization. Science is not able to say positively that these varied tribes had a common origin. However, as we watch their advancement along the trail

that leads them out of the darkness into the light of civilization, we find them divided into races.

Which of these races was the first to emerge from barbarism cannot be established by the record, but if we follow the course of history we approach a clear historic period. We can trace with plainness the education of mankind and his adoption of culture. It seems that they recorded the movement of the stars, divided the years according to the sun and moon, built a vast and intricate network of canals to irrigate their land, and arranged a system of legal government making a code of laws that has come down to us through the centuries.

Primitive people, through the development of their brain, turned from speechless savages, unable to express their thoughts, to civilized beings now conscious of their power.

There is nothing, however, in the period from darkness to light to prove that, while man was developing his brain, its development became superior to that of woman. After a careful analysis of all the facts available regarding the life, habits and progress made by the human family, there is nothing to prove that the mind of the races has been moulded by the fierce passion of wild hunters battling for the possession of women and food, and this becomes very apparent if we review these facts with an unprejudiced mind.

Being the guardian and trainer of the race at a time when precept and example count for most,

woman has stood at the threshold of existence. No unborn soul could pass its portals without receiving some of her mental impressions, and I am of the opinion that the mother—not the father—made possible our intellectual advancement.

Out of the obscure records of by-gone centuries any woman may gather ample evidence of the capabilities of her sex to fill any place to which fate may summon her. And if the thinking woman of today will study this it will urge upon her a new sense not only of her social responsibility as an individual but she will be impressed by her racial importance as a moulder of humanity.

Woman has always been handicapped because of her cumbersome reproductive system, and how to solve this problem has been overwhelming to say the least.

How to gain mastery over the wild earth with its cold and storms, its wild beasts and darkness, with practically no food supply while carrying an infant upon her body year in and year out became the first problem to test the mentality of primitive woman.

The obvious solution was to kill the child—cast it over the cliff and let it die in the valley below, but because of her emotional constitution, the mother-love was born with the child. Burning in her heart, it gave radiance to her soul through the darkest nights and the longest days; suffering from cold and hunger, our savage primitive mother clung to her in-

fant—lacking even the knowledge of the cause of its birth.

Although half-starved and alone, she seemed to understand that nature had designed for her the severe task of providing the earth with its inhabitants—a task from which she was to have no rest or respite during all the best years of her life. Be her sufferings what they might, nature would demand from her the flower of life—to bud and bloom under her constant vigilance and mother-care, and when she cuddled the first child in her loving arms she lighted a candle that will burn till judgment day.

It is almost certain that a long time elapsed in the history of motherhood before the real cause of childbirth was discovered. Accumulated data has been established by scientific research that proves man was not conscious of his part of creation.

It might be supposed that these facts would have been learned by observation of animals, which require but a short period of gestation, but it must be remembered that the establishment of the home and the domestication of animals did not appear until somewhat later in human endeavor.

That woman became mother long before the understanding of parentage seems certain, and evidence of this fact appears in the study of primitive life ("The Mothers," by Robert Briffault, Vol. 1, 1927, Macmillan):

"The primitive woman believed that conception might take place through the operation of the moon,

of the sun, or by bathing in the sea, or by being rained upon. Sometimes the cause was considered the partaking of certain foods, and some believed the miracle of birth due to the spirit of some dead relative."

Mothers taught their daughters not to linger in the sunlight, and to take shelter during the showers of rain from heaven. That the sun and rain which had the power to bring forth fertility of the soil, women believed had also the power to bring forth life.

That the harvest depended upon the soil and not upon the seed, and that the mother was similar to the soil, was a belief that lingered even after the establishment of the fact that man was the father of children.

Many women believed that the only relationship the father could have to the child was the one he established by law.

Women believed that flowers and children originated from the same source, and the early mothers wreathed around the cradle in profusion the most beautiful flowers they could find, believing that this would give the child strength.

Flowers hung in votive wreaths and were twined around the tomb, as a symbol of resurrection, long before the resurrection of Christ; women believed that flowers had powers of life, and they not only festooned the altars for their fragrance and beauty, but they believed that they could give life after death.

After marriage became established in our civilized order, the marriage altar was decorated with choice

blossoms. This part of primitive tradition we still have.

The showers of rice that have become a part of our present-day marriage custom belong to the old tradition of associating childbirth with the harvest.

We do not know how long the human race was in existence before the real cause of childbirth was understood, but it must have been well established by the time the races began to make records, for in the earliest marriage contracts we find reference being made to the parentage of the children.

In every generation, however, woman has been identified because of her sex and she has been classified as one of man's dependents, as instinctively seeking man's protection, and he has always been painted as the shield that stood between woman and danger.

Adam in the Garden of Eden was not the protector—but the accuser. There was nothing in this first act of man to lead us to believe that his function was to provide and to protect, and when he ate of the forbidden fruit and was called to account there was nothing in his explanation that proved that he was superior to Eve in intelligence. We have every reason to believe that if man was created superior to woman intellectually he would at least have exhibited this power when he found himself in trouble for the first time. Of course we may dispose of this by saying the story in the Garden of Eden is a myth, but if we go back to where man actually had developed

to the point where he began to make records the only thing the records prove is that women were not allowed to participate in the so-called affairs of men, but there is nothing to prove that he was stronger mentally than she.

If culture may be taken as an indication or evidence of mentality, we find that woman even in primitive times was more cultured than man. Feminine daintiness when compared to masculine qualities has been responsible for the term "weaker sex." Where this term found its origin in man's vocabulary is not clear. The courage and endurance of woman has been recognized by every tribe and race, even among savages who possess little more intelligence than animals.

The history of every war that this country ever participated in carries stories of brave and courageous acts of women. In reading the story of the ancient Mexican tribes we see woman dying in childbirth held as heroic as the warrior falling in battle, and accounts of the Aztec warrior, wearing a piece of flesh taken from the body of a woman who had died in childbirth, as a charm to give him courage going into battle.

If man could trace his origin directly to the animal kingdom he would find no evidence there to support the theory that instinctively he is the provider and protector or that the female of the species belongs to the weaker sex. Indeed a study of animal life will convince anyone that the female of the species is far more sagacious than the male.

It is common knowledge even among school children that the male shares no part in rearing the young in the animal kingdom. The parental relation is amongst domesticated animals confined to the mother. Fatherhood is not recognized and no bird or beast looks to the male for protection or assistance.

The king of beasts loses a great deal of his royal prestige when we read from "The Book of Lions," by A. E. Pease:

"Many hunters, when they come across a lion and lioness together, shoot the lioness first, on the assumption that if they kill the lion, the lioness will charge at once; whereas, if they shoot the lioness, the lion will probably stand by, and before making off, stop to smell the lioness, and when he is satisfied, himself, that there is not much use in staying any longer, he may clear."

In speaking of animal life and relation to the mother, Briffault explains: "The female, not the male, determines all the conditions of the animal family. Where the female can derive no benefit from association with the male, no such association takes place. Where the male cooperation is useful, the male seeks out or follows the female, and it is the latter who determines the segregation of the group and selects its abode. Among birds, the female, with or without the assistance of the male, builds the nest. Among the mammals the selection of the abode lies entirely with the female."

"Among beavers," says Briffault, "the most dis-

tinguished among animal home builders—it is the female who is the chief builder, she being extremely practical, and even capricious as to the choice of an abode, and is careful to select a well concealed, dark and protected spot, and will move her brood on the slightest sign of danger."

So there is little to support the theory that the male mind is the superior mind, but there is much to support the theory that instinctively man is a killer. This may be proven by his love for hunting and warfare. The killing instinct may be observed even in the boy, who at an early age shows manifestations of violence and destructiveness which are entirely absent in girls.

I have often watched small boys. They can play just so long and then there is a quarrel. It seems to be part of their nature to want to fight, and inflict suffering upon their playmates. In fits of temper a boy will often destroy his most valued possession. However there may be some grounds for the belief that this instinct may be traced back through mankind to the primitive state of life. History tells us that the test of valor by the ancient savage tribes was to command the boy to strike his mother. This was often taught by the mother herself, if the boy showed a tendency toward a sympathetic nature which might interfere with his becoming a warrior.

Time and space will not permit us to dwell longer on this point of our subject, but if any woman would care to further investigate, our public libraries have

available much scientific literature which if she would read she could not help but come to the conclusion that if there was any difference in the minds of men and women in primitive history it was in the woman's favor.

There is nothing to support the belief that nature gave woman surpassing duty as a substitute for the power to think, as we shall see as our study makes progress that it is the creative mind of woman that has made the continuance of the human race possible.

CHAPTER III

MARRIAGE

When and how marriage became part of our civilization no one knows definitely, but it seems reasonable to believe that it was brought about when man learned that he, too, was creator of children.

In order to identify "his own flesh and blood" it was now plainly the duty of the father to insure strict fidelity to himself in sex relations—on the part of the mother.

In the interest of such assurance the first marriage contract in all probability was made, in order to place a special restriction upon woman for preservation of feminine virtue. Man forgot, however, to put the same restrictions upon himself.

It has been said that marriage makes a mouse out of some men, meaning that it makes them timid. I have often observed this in men with fairly strong personality, who stayed in the same position for years, some of them lacking in the courage to ask for an increase in salary, because they were afraid they might lose their job and they used the responsibility of married life as the alibi.

Would it not have been far better for these men if their wives had been in a position to help them, if they had understood business; if before marriage they had established their economic independence, that

in the event of reverses they would be in a position to help carry the burden and responsibilities of the home? It surely would have added a great deal to the security of their happiness. Surely it could take nothing away.

However marriage, in my opinion, may be made one of the happiest states that two people can live in, providing it is a partnership, but if it is made to carry out the selfish ends of either of the contracting parties it is bound to be a failure. There can be no happiness where there is no freedom, and there can be no freedom without equality.

As we read the history of the ancient marriage contracts everything was put in to protect the man, but the woman was given no consideration whatever. Where the first marriage contracts were made is not known. But as soon as civilization became fairly well established we find records of marriage and the laws that govern the marriage state.

The first laws of this kind were made by the Babylonian king about the middle of the twenty-third century B. C., laws which give us a very clear idea of the manner in which man protected what he believed to be his personal property under these forms of marriage contracts.

One of the laws that amused me very much runs as follows:

"If the finger is pointed at a man's wife about another man, but she is not caught sleeping with the

other man, she shall jump into the river for her husband—proving her innocence by this test."

There is no provision made, however, for the man to cleanse his name—by immersion.

This code is the oldest known in history—older by nearly a thousand years than the Mosaic, and of earlier date than the so-called Laws of Manu. It is one of the first historical landmarks in existence—a document which gives us knowledge not otherwise in existence—a document which gives us knowledge not otherwise furnished of the country and people, the civilization and life of a great center of human action heretofore almost hidden in obscurity.

It was discovered by a French Excavating Expedition. The text of the code contains two hundred and eighty edicts and epilogues, and throws much important light upon the status of woman during that period.

These laws of the "wise and just" king offer every protection to man—they protect the ownership of his property, of his slaves, and make it possible for him to buy his wife. They offer a reward for the capture of all female slaves; provide that if and when a sister of God—one devoted to the Temple—should enter a tavern and take a drink, she should be burned to death. If a woman neglected her house or husband she was cast into the water. A man having a wife and maid-servant could have children by either or both. It made permissible children by concubines,

and made it legal for a man to take his daughter to the temple, where she became a public prostitute—whose hire went to the revenue of the temple.

Under these laws made by the "just and pious king," the arrangement for marriage was made with the father-in-law, and the marriage ceremony constituted the paying of the "purchase price," for the wife.

Under this law of the ancient king, if a man struck a woman and killed her unborn child she received ten shekels for her loss. If it caused her death, his daughter was put to death, while he went free.

And so woman struggled under the "righteous and pious laws" of our first civilization, with little more protection than she received from the tribe. It did her little good to complain, for under the law she was man's chattel, and notwithstanding that she was the mother of his children, she was little better than a slave. The working power of the mother was a preeminent factor and she was considered a worker par-excellence, but her work was never such as to affect her economic status, her living, food, clothing, bore no relation to her power to produce wealth, to her service in the house, or to her motherhood. Notwithstanding the fact that she did all of the work, the only compensation was what her husband was willing to give her. She had not even the semblance of a legal right.

Man, realizing the importance of carrying on the

race, entered into an agreement with woman which probably formed the basis of the first marriage contract—he would fish and hunt and in this way provide food, while woman would live with her infants; thus disposing of her most terrifying problem.

Man was attracted to this new estate by the comforts provided for him by women and children in the home. He would train his sons to hunt and fight, while the mother would teach her daughters to perform all such duties as were compatible with maternity.

As man's mentality developed, he began to accept the responsibility of helping to protect and provide, but this was a matter of education, and his acceptance of responsibility was purely an individual question, and not that of instinct, born of superior intelligence. Even in this enlightened age, we find, after all our years of education and civilization, that many a man who accepts the responsibilities of married life does so with reservation. He will move heaven and earth to marry "the only girl in the world," but upon the slightest provocation may wander from his fireside and have no compunction about violating his pledge of fidelity.

Undoubtedly woman's attitude changed toward her mate as civilization was established, and she taught the children to love and respect the father, but this came about gradually, and required many years for its development.

Primitive Love

The primitive woman's attitude towards her mate was not one of love. It was more of a cynical tolerance because of his economic cooperation.

The bulk of testimony concerning "sentiment" in the lower phases of human culture is decidedly unfavorable to love in our sense of the word. Most tribes in the savage state treat their wives with great coolness and neglect. Even in the African tribes of the present day, love has no existence; not even the appearance of affection exists between husband and wife, and in traveling among the tribe people in Haiti, I never witnessed a display of tenderness betwixt man and woman, or any caresses whatever that would indicate the slightest loving regard or affection on either side.

While there may be some question as to just when and how affection between married people found its beginning, there seems to be little question that it was brought about because of the maternal instinct—the love of primitive mothers for their offspring is constantly in evidence among all tribes—and in some of the tribes of Africa and among the North American Indians, they shower more affection upon their children than do the civilized races. Mothers will submit to the greatest privation to satisfy the child's least wants. Stories are told of the war-time practice of Indian mothers, when overtaken by members of hostile tribes. They would dig a hole in the ground, put

the child in the hole, and covering the opening with their bodies, pretend to be dead. The mother would allow herself to be scalped without making an outcry, to save her child.

We have much evidence that the idea of love between husband and wife sprang from the fountain of mother-affection for her child. The intensity of maternal affection in the cave mother approaches in ferociousness that of wild animals.

Many centuries after the father had been established as the head of the family, we find no trace of love existing between father and mother, due to the fact that by right of purchase he became the owner of his wife. He rested his claim upon the children solely on the fact that the mother was his property—not upon the fact of his fatherhood. Marriage was not only loveless, and without religious ceremony—it was purely an economic transaction. It seems to have been based upon barter and exchange, the father setting the price upon his daughter's head.

Marriage By Capture

Marriage by capture brought about male supremacy and female subjection. It is thought that the first actual warfare staged between the ancient tribes was caused by stealing women.

As soon as the alarm was given, the woman's relatives or what made up her tribe, would take up the trail and follow in pursuit. When overtaken, the man was either killed or forced to make settlement—

buying off the claim and paying the money to the members of her family. In lieu of money, domesticated animals were used in settlement—particularly cattle.

If the woman was of unusual beauty the price was extremely high, and upon returning to the camp, the prize would be presented to the chief of the tribe. For the most part, however, the cave man cared little about beauty or delicacy in selecting his wife—but wanted well-developed forms and looked for hard-working qualities. As long as she was submissive, faithful in her work, plump and healthy, capable of feeding the family, nothing else mattered, and the primitive man was perfectly willing to part with a horse or cow in exchange for a wife of this kind—if his attempt to steal her was unsuccessful.

As tribes grew in numbers, warfare became more intense over the question of women, and as men were killed off, the victorious tribes would carry away the women to their villages. The beautiful girls became the wives of the warriors—the older women were made slaves.

Marriage from its beginning has varied, according to the customs of the tribes and the people of each period. Some marriage contracts, in Egypt and Rome, were very favorable to women, while others denied her any and all right. However, few marriage contracts that were favorable to women endured very long. As soon as some semblance of civilization was formed, and woman's condition began to improve,

the nation or state would be plunged into warfare. Women have always been the "spoils of war," being divided among the soldiers as a reward for unusual valor.

The enslavement of women has gone on through the centuries hand in hand with monarchy and militarism. Monarchies demanded warriors; the warrior was supreme. Debauchery in the courts of kings, the customs of the castes, created the harem and auction block for women slaves. Always in her dreams, the slave girl could hear the key in the door, the clink of the coin that paid for her body and soul—man considered her his legitimate prey—she was part of his belongings—his chattel, and part of the plunder of war.

After the family was quite well established, and had taken on the outline of civilized habit, the choosing of the husband by the male relatives of the family was adopted as the most satisfactory way to arrange a marriage.

Primitive woman gave loyalty and devotion to the man of her family's choice. Her status at this stage was somewhat better than in the time of capture marriage, as the contract made by the male members of the family always demanded that the husband be able to provide, and as the pressure of life's necessities became more acute and as the number of tribes increased, a reputation as a good hunter was often a powerful argument in the man's favor.

The mercenary attitude of some mothers of today

regarding satisfactory marriages for their daughters may have found its beginning in that period, and may not be, as commonly supposed, a corruption of our civilization.

In this generation many girls are taught the science of making advantageous marriages, and are often referred to as "gold diggers."

Catching a husband was one of the most respectable occupations of unmarried females in the good old days of our grandmothers' time, and a girl's education and training were directed to that purpose. In spite of the love stories and colorful romances found in fiction, the young man is not always the ardent pursuer—but is often pushed over the brink by the girl. This was recognized and practiced by our great-grandmothers, and the girls of her day were taught the gentle art of "crashing the gate."

When Love Was Born

The feeling of tenderness and the affection that woman showers on man today is the passion that required centuries to develop. Maternal instinct, not affection or sexual attraction, was the cause why primitive woman enlisted the cooperation of the cave man in the discharge of maternal functions.

In the lower animal life, after a few months, the offspring reach the age that enables them to care for themselves, without further protection from the mother, but the average child requires constant care and protection until it reaches the age of adolescence;

in fact, it seems in the eyes of our mother we never grow up, because to her dying day she exercises a constant vigilance over her children. I believe it is for this reason. The love between mother and child has been developed through the centuries, from mere instinct to an adoration that knows no sacrifice, and that from this the love between father and mother was kindled and took on definite proportions as fair treatment was accorded woman as our civilization grew.

I have often felt that companionship, and not sensual love, is the thing that most women crave from the man of their choice, due to that maternal instinct that has made the growth of humanity possible. Although desire and sexual attraction may to a certain degree prelude marriage, there is no question in my mind that the greatest happiness for women in married life comes through companionship. We found it in the Garden of Eden and we find it as the basis of all happy marriages.

CHAPTER IV

PHILOSOPHERS AND QUEENS

The coming of Christianity was little help to the emancipation of woman. Theologians accepted the ancient opinion about woman, and held that her subjection was ordained by God.

The prophets reasoned that, since woman had been cast out of the Garden of Eden for eating of the forbidden tree, she brought sin into the world, and should be willing to spend her days in penance and obedience to the more virtuous sex.

In the sermons they preached in the Synagogues they accused her of being the source of all evil, the author of sin, the gate of the tomb, the entrance to Hell, and the cause of all our misfortunes. They pointed out that nature instead of strength had given deception, and that she had developed it to protect her weakness.

While a girl I read the story of Hypatia, the girl philosopher of Alexandria. It was such a pathetic story and made such an impression on me that I never forgot it. And it aroused in my mind a profound sympathy for the woman's cause. It points out so clearly the fanatical attitude toward the woman of that time.

In all probability the philosophers of that period

recognized the influence of women, and their intellectual capacity, and despised them for it.

Hypatia's father taught mathematics and astronomy, and she was one of his most enthusiastic students. Historians describe her as possessing singular beauty, and being a constant companion of her father. I imagine she was very much like the girls that we have in our high schools and preparatory colleges today, eager to learn, full of life, and intensely alive to every opportunity of self advancement. As she grew older she began to give lectures on mathematics and philosophy. While she talked about mathematics everything ran along smoothly, but when she began to lecture on philosophy that was quite a different thing; because in order to talk about philosophy one must do his own thinking and expound many of his own theories, and that is just exactly what got this young and beautiful philosopher into trouble, for her philosophy did not agree with the religious fanatics of that time.

I can picture this young girl very much the same type as Susan B. Anthony, Frances E. Willard, Florence Nightingale, and many other women who have devoted their life to humanity, who had they lived in Hypatia's time almost surely would have met a similar fate. William J. Abbott's "Notable Women in History" gives us a very graphic story of Hypatia's tragic ending. He has this to say, "The School of Philosophy, presided over by Hypatia, was watched jealously by the monks of Alexandria, headed by

Peter the Reader—a melodramatic type of fanatic. This religious maniac charged Hypatia with luring from the orthodox faith many of the younger Christians, so it happened that one day in March, 415 A. D., when she left the garden in which her school was held, and started toward the city, men rushed to warn her of a mob of monks waiting to do her ill.

" 'Shall the daughter of Theon show fear?' she asked proudly, and continued on her way. Suddenly there rushed upon her a mob of monks and Christian sympathizers who dragged her from her chariot and into a neighboring church. In that edifice, nominally sacred, the girl was stripped of her clothing and mocked and jeered as she stood, at once defiant and abashed before her persecutors. They then fell upon her with sharpened bits of shells, pottery, knives and clubs, till her white and lissome body lost all semblance to humanity. In the end it was committed to the flames. So died Hypatia. In our day it would be impossible to say for what. Her preachments were the commonplace of our era. It is true that we have little definite knowledge of what she urged, for her writings shared a fate similar to her own."

It is proper to say that the church had no part in this riotous outbreak. Her murder was the crime of a mob of religious fanatics who objected to a woman expressing her thought.

In the years that have gone every nation has formed its own conception of woman. And their ideas have been as varied as their languages. The same thought

may be expressed in many different ways. And as the influence of woman spread each nation or country has formed its own idea of her place. With the French woman is an ideal, embodying every exquisite detail of civilization. The Spaniards think of her as the Madonna of their Shrines. In Italy she is a Garden Flower. In other parts of Europe she was a Queen in one day and a slave in another. In Egypt we see her as ruler and as slave. But for the most part in all of the old world people were deeply imbued with Biblical traditions, and every time woman demanded opportunity we hear them reading from the Scripture, which they accepted literally as confirming their views that woman should have no voice outside of the home. And many times not there. Despite this tremendous power against it the woman question rose again and again in the Old World, spreading to France, Rome, and thence to Spain, where destiny had ordained that a woman should be responsible for something that would change the geography of the world.

Let us visit the little city of Segovia. We will step inside the magnificent cathedral, as the beautiful sunshine pours through the stained glass windows, we kneel during the solemn chanting of the Te Deum,—there is a hush, and as the great pipe organ plays a wondrous melody a beautiful woman walks in stately procession down the aisle of the Cathedral. A crown is placed upon her head as she kneels before the altar,—Isabella becomes Queen of Spain.

Legendary history tells us many stories of Isabella of Castile, the woman who captured Granada and drove the Moors out of her kingdom. History relates much romantic legend. Whether she pawned her jewels to aid Columbus is not important; without her aid, the great American continent might have remained long undiscovered.

During the first few months of her reign she spent much time in the saddle, galloping over Spain to seek an army. Her determination and power of persuasion triumphed in the end, when she raised an army over forty thousand strong, which became so effective in the conquest of Granada. It was during this engagement that Isabella gave birth to her daughter, Katherine. Three weeks after this event, the queen mother was again in her saddle, directing the troops and inspiring courage and patience, while in her cradle in the heart of the camp her royal baby slept, with the beat of drums and the roar of cannon for her lullaby.

In Alexandria, we see Hypatia's mutilated fragments burned on a pyre—In Segovia we see Isabella crowned a Queen.

Such is the contrast of glory and sacrifice that the old world brought to the altar of womanhood. It is hard to erase from our memory the refinement and culture that we enjoy today and turn our minds to these pictures of our ancient ancestors. It is not an easy thing to do and yet fully to appreciate the sacrifice that woman has been called upon to make we

must live as Emerson suggests with some of the people of ancient history.

In our little world at times things come up that test our courage. We all have our crosses to bear. If we know of no other burdens outside of our own little sphere we are apt to be given over to self-pity, fatal to the progress of any individual. That's why I think it is a good thing for every woman to study some of the ancient as well as the modern sacrifices that women have made to pave the way for the freedom that we enjoy today.

Not only were women called upon to make personal sacrifices, but their children were often offered to pagan Gods. The people worshiped these grotesque images one time in fear and trembling. The life of the Greeks and Romans was literally built upon this notion, and we find everywhere in the early ages the custom of human sacrifice of children. These untutored people believed that if they offended the Gods they could escape anger and punishment by making a human sacrifice. An incident comes to my mind as I write this of a night during the World War, when I worked in a machine shop operating a welding machine. If ever I was consumed with discouragement it was on this particular night. It was one of those times in our lives that come to us all when everything seems just hopeless. No matter how hard I worked or how many hours I put in, the money that I earned was always many dollars short of what I actually needed at home. My mother at this time

was confined to her bed, and one of my babies was sick. In fact it was one of my darkest hours. I made a practice of carrying a book to work with me to read during my lunch time. This particular night I had a book of ancient history. I am going to quote part of what I read that night that brought me to the realization of how insignificant the sacrifice I was making at that time really was when compared to some of the sacrifices that mothers have been asked to make. This story told of the sacrifice of children made to the pagan Gods. It seems the custom at that time was that the mother was forced to offer the children willingly, otherwise it was believed that the sacrifice was of no avail. If the babies cried while waiting for the ceremony the mothers stopped the crying by fondling and kissing them, as the command was given that the victims should not weep. The mothers, according to this story, stood by without tears or sobs, for if they wept they lost the honor of the sacrifice and the children were sacrificed notwithstanding. The great metal images with their fierce internal fires stretched out their arms and these poor mothers were forced to bring their children and deliver them to the idols in perfect silence. Indeed they had no choice, for man now had the power of life and death over them. The torture and the anguish of those souls only a mother could understand, and no one will ever know the worst of these tragedies for a terrible silence hangs over them and we can only have

an inkling of the misery and wrong which will never be fully realized, or told.

So when you are confronted with a problem that calls for a sacrifice, or when it seems that fate is persecuting you, and all the thorns seem to be in your path, remember the persecutions, sacrifices and the despair of the women of the past.

Although obscure because of the lack of records, their lives give the only light to that part of history which they live in.

CHAPTER V

THE WOMAN WITH THE HOE

In the study of ancient history we may learn how woman was the first herbalist, the initiator of the art of medicine, the discoverer of the most ancient of human lore and the first to develop agriculture.

Woman, because of her association with agricultural development, was thought of as the Mother of the Harvest or as the Earth-Mother, who brings forth the golden corn. The successful carrying out of agricultural labors of women is regarded in primitive thought as being due to the magical power with which they were credited, and it was thought to be like the power of child-bearing—inherent in their sex and to appertain to the very nature of womanhood, because women knew how to produce children, and in like manner they caused the crops to multiply. In the ancient wedding rites it was the custom among many tribes for the bride to be crowned with ears of corn. This custom, as suggested in a previous chapter, is akin to our practice of throwing rice on the newly married couple.

The identification of women with the earth pervades the thought of all stages of civilization, and the last act performed over the mortal remains of mankind today is to consign the corpse to mother earth—"dust thou art and to dust thou shalt return."

In the primitive division of labor, the cultivation of the soil, and raising grain and vegetables for food became woman's occupations, while hunting remained the special occupation of man.

The development of agriculture appears to have been the foundation of higher civilization, and was exclusively in the hands of women. All of the ancient tribes, in one way or another, recognized the fertility of the field as being naturally within the competence of woman, and no seed was planted without some sort of ceremony, which generally took the form of a dance practiced by women and girls of the tribe, while the men howled and beat upon drums.

Not only did the tribes practice curious rites connected with the success of agricultural operations appertaining to woman's special sphere, but they depended upon her to deliver rain, to bring forth successful crops through the cultivation of the soil, and throughout the history of savage tribes, woman was called upon to perform all ceremonies that had to do with securing the supply of rain.

In their strange rituals she was referred to as the great goddess of fertility, bearer of the golden harvest —Mother Earth. J. B. Davis, in his Stories of the Cherokee Indian Tribe, tells us how the Indians commemorate the invention of agriculture—"Among the Cherokees, corn is supposed to have been discovered in the forest by the first woman. When she died she gave directions that her body should be dragged over

the earth; wherever it touched the soil there sprang up an abundant crop."

We find further evidence of this belief in Indian tribes among the Cheyennes; the tradition of this tribe likewise ascribes the discovery of agriculture and corn to women.

In ancient Mexico every operation of agriculture, however trifling, was accompanied with elaborate ceremonies—incantations and prayers addressed to woman as Goddess of the Soil.

The first definite economic power placed in the hands of mankind was the domestication of animals. This made the development of agriculture possible, and established thereby a regular food supply, laying the foundation for the great turning point in human history. It brought to an end the roaming from place to place day after day in search of food; by cultivating the land, woman solved the question of food, and provided a staple means of sustenance.

During this pastoral phase of primitive life, woman acquired property, built huts and domesticated animals to cultivate the land, and started mankind on the path that led the primitive tribes to the social state which we now call cultured society.

CHAPTER VI

PIONEERS OF CIVILIZATION

The process which has raised humanity above savagery is fundamentally an intellectual one. The struggle of mankind has been attended by so many obstacles that many critics have suggested that we do not advance at all, but swing around in circles. Each era seems to bear in itself the seed of its own destruction.

A picture of the covered wagon making its way westward in a cloud of alkali dust, with the young mother holding her baby in her arms, sitting on the seat alongside of her husband is familiar to us all. Woman has not followed civilization, she has walked ahead.

When we read the dramatic history of so-called civilized centuries, it is rather difficult for us to decide where barbarism ends and civilization begins. Many of the centuries of so-called achievement glitter with pageantry, culture, art and education, but when we make a close study we find that this could be nothing more than a veneer that covers a multitude of sins. And as we turn the pages they become bright scarlet with the blood of martyrs and the oppressed.

The tragic narrative of Lady Jane Grey, the nine-day queen, gives us much to think about when we

THE BIRTHPLACE OF EDITH MAE CUMMINGS

talk of civilization. (From Abbot's "Notable Women of History.")

"The royal records of England bear few stories of more pathos than that of Lady Jane Grey. An unloved child, offered at one time as a pledge for borrowed money, educated under the harshest system, made a puppet in a great game for the throne of England; married against her protest to an unloved husband, proclaimed queen for a nine days' reign, and finally sent to the headsman's block, all these things befell Jane Grey, and her sunny head dropped into the basket when she was just seventeen years old.

"It hardly seems possible that a child would run the gamut of human vicissitude so swiftly if civilization of that age had been even fairly well established. It seems, however, that it was hardly more than a cloak to hide these savage crimes."

All the incidents surrounding the untimely death of this child queen are inexpressibly pathetic, and give us just a glimpse at how human life was unconsidered in the ruthless days that have gone.

As I write these paragraphs the morning papers are laid on my desk. The headlines tell of a battle fought to the death in the busy streets of one of our large cities at midday, and by making this exhibition of barbarism modern the bandits are young men using an automobile and machine guns. Another headline tells me that at midnight a mother is to be burned to death in an electric chair, in one of the cities in the

east that boasts of its fine cathedrals, universities and colleges, and has as a symbol of Liberty the statue of a woman lighting the world with a blazing torch as the ships of the nations enter her port. As I read further I learn that a child has been stolen from its nursery after the mother had been beaten into unconsciousness, and a note is left that the child will be held for ransom.

Are we to believe that this is just a final flicker of barbarism, and that our civilization is becoming so well established that crimes of this kind will be unknown to the next generation; that the instinct to kill, rob and plunder finds its expression now alone in the uncultured and uneducated mind?

Is the loom of time weaving the fabric of our civilization so strong that its structure will never give way, and may we read the stories of Lady Jane Grey and similar ones of the tragic period of the old world with a consolation that we are now living in a time where such things will soon be impossible?

A few days ago I took a walk in the beautiful sunshine and as I was passing a campus of one of our colleges the laughter of young men and women filled the air. I am impressed with the facilities provided for their education and well-being, and it fills me with a sense of security.

I pause now at the doorway of a magnificent art institute filled with the priceless treasures that bear witness to the progress genius has made. As I wander on I pass a cathedral. The strains of the wedding

march reach my ear—I wait a moment to catch a glimpse of the bride and groom as they appear in the doorway. Turning from the scene I am filled with the happy emotions of life, and join the stream of humanity in the street.

I notice a young man standing at the curb. He seems bewildered. He is tall and slender and his once fine features are frightfully scarred. His unusual behavior arrests my attention, and as I move closer I discover he is blind. I offer to assist him across the street and upon engaging in conversation I find that he is a victim of the World War—just a frightful reminder that only yesterday mankind engaged in the bloodiest war that has ever been waged. As I wend my way homeward I ask myself this question: "What is civilization, and where does it begin?" Whatever civilization has been developed in the past has been considered the work of man, but those who have made a close study of history realize the important part of this work that has been carried on by woman.

In that period of history in which man set out on his career of intellectual adventure and discovery, women were practically slaves. Notwithstanding, a close study of the progress of the world shows that woman laid the foundation upon which it rests today, that through the creative power of her intellect this progress was made possible.

When woman tilled the soil and planted the crops the corn and wheat fields soon replaced the economic

importance of the hunter. The roaming tribes soon passed out of existence and the home was established and civilization was well upon its way before man took up the productive work formerly carried on by female labor.

Written records are found not only in books but inscribed in tablets and on monuments, that furnish us with copious and important information, proving that the mother was the first farmer, the first teacher and the mother of industry. Bear in mind however that written history conducts us but a small portion of the distance back into the vistas of the time during which mankind existed upon the earth and that many of the most important, earliest records present difficulties of interpretation. Notwithstanding these obstacles, historians have uncovered a remarkable record of woman's contribution to civilization.

From the evidence found in the literature and monuments of early empires, the progress attained by the human race in art, science and agriculture, we are compelled to recognize woman as the pioneer of civilization.

Here we may pause in the presentation of some direct historical evidence. The facts presented are certainly most surprising and significant.

Elie Reclus regards woman as the first architect. "Amongst our Hyperboreans, as amongst a great number of primitive people, such as the Tartars, and, for the most part, the negroes, the construction of dwellings is, as a matter of course, the business of women,

who take entire charge of it, from the foundation to the top, the husbands only assisting by bringing the materials to the scene of action. I see in this an argument in favor of the hypothesis that woman was the first architect.

"It is to woman, I think, that mankind owes all that has made us men. Burdened with the children and the baggage, she erected a permanent cover to shelter the little family; she laid there the firebrand, from which she never parts, and the hut became illuminated; the hut was warmed; the hut sheltered a hearth. Has not Prometheus been called the "Father of Men," to make us understand that humanity began with the use of fire? Whatever has been the origin of fire, it is certain that women have always been the guardians and preservers of this source of life."

Reclus goes on to show how the woman, rearing and taming some of the wild animals of the forest about her home—perhaps some fawn whose mother has been slain by the hunters—becomes the foundress of pastoral peoples:

"And this is not all—the woman collected eggs, seeds, and roots. Of these seeds she made a store in her hut; a few that she let fall germinated close by, ripened, bore fruit. On seeing this she sowed others, and became the mother of agricultural peoples.

"In fact, among all uncivilized men, cultivation may be traced to the housewife. Notwithstanding the doctrine which holds sway at present, I maintain that

woman was the creator of the primordial elements of civilization."

In the times of the Empire, as Gibbon informs us, "all the linen and woolen manufactures . . . spinning, weaving, and dyeing, were executed chiefly by women of servile condition for the use of the palace and the army," and he mentions also "a Gynaecium or manufacture at Winchester."

Thus the word Gynaecium, which implies that women are the workers employed, is used apparently as a synonym for factory.

Again, concerning the city of Carthage, Gibbon writes: "The picture of Carthage, as it flourished in the fourth and fifth centuries, is taken from the Expositio Totius Mundi . . . I am surprised that the politia should not place either a mint or an arsenal at Carthage, but only a gynaecium or female manufacture."—("Decline and Fall of the Roman Empire.")

For many centuries we continue to see evidence of woman's work and man's leisure. If man was wise, he was worthless, insofar as he had to do with productive labor. Wherever we find evidence of woman striving to establish her rights, we find man's determination to extinguish them.

I have endeavored to show just a glimpse of primitive woman—how emotional instinct was turned into mother-love and woman became guardian and provider; how she was captured and taken into the tribes as the spoils of war; how she became man's chattel in the marriage market; how she became the first agri-

culturist—the first herbalist, and, as we have shown, the "pioneer of all civilization." Let us leave this primitive state, and turn to a period well advanced toward civilization, and see what change time wrought in woman's sphere.

In the fifth century B. C.—under the Roman rule, women owned and controlled their own property. In many respects their economic condition was better than that enjoyed by women of today, particularly their social status, it being equal to that of man.

Athens, in the same period, maintained its subjection of women. The house was divided into two parts —one part where the master resided—the other part for the wife and feminine relatives, and it is this that Gibbon refers to as "the gynaecium"—which was, in essence, the harem. In this part of the household the women employed their time doing fancy needle-work. Some of the tapestries and rugs that are sold for fabulous prices today were made in these harems. These women had little share in the social life of the day, and unlike their Roman sisters, had no political influence. They were not allowed in the master's part of the house, and neither met the friends of their husbands nor had any opportunity for intellectual development, while the women of Rome were allowed social freedom, and made their houses the meeting places for the most prominent men in political circles.

The age of Pericles is famous in all history as the period when Athens reached the zenith of its glory in art, philosophy and military power. All the genius

of Pericles, all the influence he possessed, and the fierce determination inspired by the love he felt for Aspasia, who wielded a large influence in Athens, were powerless to change the status of woman.

Aspasia, who will always claim a great place in the history of her time for her beauty, manners and brilliancy, and as the inspiration of Pericles, who became the greatest ruler that Athens ever knew, was charged with having an evil influence over Pericles, and at one time the matter became so serious as to require all his oratorical genius to save her life.

In the early half of the sixteenth century practically all Europe was governed by women. England was ruled by Elizabeth; Scotland by Mary Stuart; Portugal by the Infanta, daughter of Eleanor; Navarre by Queen Jane; the Low Countries by the daughter of Charles V; Spain by Isabella, and France by Katherine de Medici.

A singular coincidence is apparent when we study the history of England. The fact exists that during the three most glorious periods of English history, the crown was worn by women,—the Elizabethan Era, the "Days of Good Queen Anne," and the reign of Queen Victoria. The progress of the English people during these regimes was the greatest in their history, and they made unparalleled advances in commerce and the industrial arts, and gave their kingdom the most peaceful and productive periods of its history.

A French philosopher one time said that if nature

had added one inch more on the end of Cleopatra's nose, the history of Rome and Egypt would have been changed. Whatever may be said of Cleopatra, there is one thing certain—because of her wit, her audacity and resourcefulness, to say nothing of her unblemished beauty, she disarmed two of the greatest generals Rome ever knew.

In accordance with the brutal custom of the Alexandrine dynasty she was expected to marry her brother, which she refused to do. Historians dispose of any possible claim on her part to intelligence by saying that her role in history was due to the fact that she was a beautiful woman, and her sex attraction was the only power she ever had. Anyone who has ever studied the history of Egypt's queen knows that Cleopatra found herself in many predicaments where had it not been for her shrewd and cunning intellect, her career would have been cut short. It makes little difference how she used her beauty or what part is played in the affairs of court; back of all the luxurious dissipation that her voluptuous imagination could devise, there was a mentality that she matched against Caesar, Brutus and Mark Anthony. History gives us much evidence of how she turned the rage of these strong men into contrition. Were it not for the power she possessed to grasp situations before they grasped her, she would have walked in the streets of Rome in the chains of a slave.

The Roman attitude toward woman is best explained in the story of Zenobia, the Empress of

Palmyra, who defended her city against the Romans. Tradition has it that she was the daughter of an Arab Chief. She herself claimed to be a descendant of Cleopatra.

Palmyra was the most regal city of the age. Its Temple of the Sun outshone in beauty the Parthenon, and Imperial Rome had nothing to equal its grandeur. Its ruins stood for centuries as mute evidence of the Roman wrath that wrecked this city. Zenobia was a beautiful and brilliant woman.

The culture and prosperity of her city aroused the jealous envy of Rome. Emperor Aurelian himself led an army against her. Thereupon Zenobia shut herself up in Palmyra to stand a siege, hoping that Persia might perchance come to her aid.

Abbot's "Notable Women in History" states:

"Her army had been full of Roman soldiers who had joined it in the days of Odenatus, when Aurelian summoned her to surrender. She replied: 'I have suffered no great loss yet, for most of those who have fallen were Romans.' There was wit in the retort, but historians think that with the Romans she lost her best soldiers. The siege was protracted. Rome must have jeered Aurelian on the delay, for a letter exists in which he says: 'The Roman people speak with contempt of the war I am waging against a woman. They are ignorant both of the character and power of Zenobia.' "

Months later, through the crowded streets of Rome, Zenobia walked behind Aurelian's triumphant

chariot. Great golden chains weighed her down, chains so heavy that slaves were forced to hold them up. Her dress sparkled with jewels but her eyes were dimmed with tears. Behind her, in mute irony, rumbled empty her gorgeous chariot. From every side jeers and insults were heaped upon her. In her proudest moment Rome could stoop to humiliate a woman, a great fallen queen.

And so page after page in history we could read of woman's brilliancy. Wherever woman was given an opportunity she proved her intelligence, and it often proved her undoing. Through this period, however, some important changes took place, and though we read little of the lives of the poor servile classes of women, there is no doubt that they carried on the real burden of hard work and home making, and that man had changed little in his attitude toward them or their work.

Whatever idea of inferiority man had it was confined to matters of intelligence. The legends and traditions of all ages of mankind go to show that woman has always been recognized as being very capable and having a tremendous capacity for hard work. But as time rolled by the civilization became more substantial, the economic necessity of the hunter passed out of existence, women ceased to cultivate the soil, and man took over this occupation; because as I have stated, his days of hunting are over and he became a farmer. He now yoked his oxen, began to make

plows and manufacture, although crudely, implements of agriculture.

Woman now turned her attention to household craft where she originated kitchen industries. And we see her manufacturing, weaving and spinning, dipping candles, making pottery, and fancy needle work, and a new era of female labor is established. This might be called the second chapter of our civilization and again woman takes the lead.

CHAPTER VII

PILGRIM MOTHERS

No event in American history is more famous throughout the world than the landing of the Pilgrims and their settlement at Plymouth.

This pioneer company, which founded the second English colony in the New World, was composed of Puritans, who had left the Church of England, and were known as "Independents."

The whole of their first winter was a period of unprecedented hardship and suffering. Mild as was the weather, it was far more severe than that of the land of their birth, and the disease contracted on ship-board, aggravated by colds caught in their wanderings in quest of homes, caused a great and distressing mortality to prevail. Death exacted a terrific toll, and in four months, forty-four were laid to rest on Coles Hill. It is remarkable that the leaders of the colony were spared. Knowing that they were surrounded by war-like savages, and fearing their losses might be discovered and advantage be taken of their weakness to attack and exterminate them, the graves were carefully leveled and sown with grain.

Our heroic Pilgrim Fathers have been hallowed by history but it is now certain that this early Pilgrim colony would have perished had it not been for its women. Just a cluster of May flowers transplanted

from the old world into the new. Counting these wives and daughters, they numbered all told just eighteen. Their names are now written among the heroines of history and they are justly called the Mothers of the Republic. It has been said that when the Mayflower approached the shores of the promised land, a woman fell overboard, being washed from the deck by the breakers, and to this day Plymouth Rock is her monument. The clergy of the colony interpreted this as a divine warning that, should woman start agitation in the new world she would find herself in deep water.

Through these long winter nights, the Colonial mother sat by the fireplace in the flickering light of a home-made candle, working at her spinning wheel, and in the meantime doing a great deal of thinking. If the tragedy of the Mayflower was to serve as a warning to the women of the new world, it had little more effect upon our Colonial mothers than did the warning in the Garden of Eden have upon Eve.

The colonies were scarcely established when opposing sides were lined up for the first battle—"schools for Shes." The women of the colonies banded together and demanded a voice in the government and the right to educate their daughters. After a long and bitter struggle, they won a temporary victory; girls were allowed to attend school during the summer months—when the boys vacated the seats to work on the farms. But this lasted but two years. The Anti's set up the claim that this plan interfered with

woman's work in the home, and the school board yielded, closing the school for girls.

The chief contention of the Anti's seems to be that girls were incapable of learning, and would serve much better purpose if they would spend their time in the home, spinning and working at the loom. Despite the pleading of the mothers, the school master remained obstinate, clinging to the theory that girls did not have the capacity for learning—but was afraid to put this theory to a test.

Year in and year out, these militant Colonial mothers worked in the interests of education for their daughters, and finally the schools were again thrown open to the girls of the colony.

Soon after they were opened, another fierce conflict began. It became so violent that it shook the foundation of the settlement, over the question, shall girls be permitted to study physiology? It was held by some of the clergy that physiology taught sex, and that it was immoral and indecent. The mothers took the part of the daughters in this fight, and insisted upon their right to attend public meetings, and to speak when they had anything on their mind. This caused a genuine panic of fright among our Colonial fathers, who made fiery speeches about the "masculine, strong-minded women," who were trying to drive man from his God-ordained sphere.

Women kept up the fight, however, and were subjected to ridicule on all sides. It was not long before the clergy began to preach sermons in the meeting-

house about woman trying to take man's place, and women's rights received bitter denunciation at their hands. Such declamations from such a source were like seed sown on fruitful ground, and it was not long before there was talk of witches, and women who exerted their rights were looked upon as being "crazed in their intellects." Ridiculous as they seem to us, these stories did not fail to make an impression upon the imagination of the colonists, and there is little question that witch-craft in the Pilgrim colonies can be traced to the propaganda advanced to kill the movement in favor of women's rights.

Historically, witch-craft found its beginning with primitive people, and is classed with occult phenomena. The famous trials and executions for witch-craft which took place in and near Salam, Massachusetts, towards the end of the seventeenth century owe their prominence to the religious fanatics of that time, who, fortified by the express declaration of scripture: "Thou shalt not suffer a witch to live," spread horror through the community, and caused suffering and disgrace even in the most respectable families. Thousands in Europe had already suffered similar condemnation. The professional witch-detector, who traveled from county to county, occasioned the death of many unfortunate women. The last recorded execution for witch-craft occurred as late as 1722. Even as late as 1805, a woman was imprisoned for this "crime" in Scotland.

Richard Hildreth's account skillfully condenses the

essential matter relating to this strange episode in Massachusetts history: "At the second session of the special court, five women were tried and convicted. The others were easily disposed of, but in the case of Rebecca Nurse, one of Parris' church members a woman heretofore of unimpeachable character, the jury at first gave a verdict of acquittal. At the announcement of this verdict, "the afflicted" raised a great clamor. The "Honorable Court" called the jury's attention to an exclamation of the prisoner during the trial, expressive of surprise at seeing among the witnesses two of her late fellow-prisoners. "Why do these testify against me? They used to come among us." These two witnesses had turned confessors, and these words were construed by the Court as confirming their testimony, of having met the prisoner at witches' meetings. The unhappy woman, partially deaf, listened in silence; thus pressed by the court, and hearing no reply from the prisoner, the jury changed its verdict and pronounced her guilty. The explanation, subsequently offered in her behalf, was disregarded. The Governor, indeed, granted a reprieve, but the Salem committee procured its recall, and the unhappy woman, taken in chains to the meeting-house, was solemnly excommunicated, and presently hanged with the others. At the third session of the court, six prisoners were tried, and all convicted, all of whom were presently hanged except Elizabeth Proctor, whose pregnancy was pleaded in delay. Her true and faithful husband, in spite of a letter to the

Boston ministers, denouncing the falsehood of the witnesses, complaining that confession had been extorted by torture, and begging for a trial at Boston or before other judges, was found guilty, and suffered with the rest.

CHAPTER VIII

INDUSTRIAL REVOLUTION AND WAR

Throughout the whole course of history, from the beginning of civilization, manufacturing had been in the hands of women, who worked in their homes. Mechanical inventions now began producing machinery which simplified manual labor, and made larger quantities of merchandise possible. The first machines were driven by water-power; crude, ugly looking sheds were built, machinery was installed, and gradually manufacturing left the kitchen, and men took over women's labors. No matter how old fashioned men have been in their ideas regarding woman's labor, they never became interested in it until they saw evidence of big profits. The rich men of the world before this time had been land-owners or money-lenders, and the merchants who bought the goods that were manufactured in the home.

Watt invented the steam engine, and another very important step in industrial history was made possible. The cotton industry was one of the first to pass into factory production. The woolen industry followed. Coal and iron industries began to expand. Everywhere there sprang up factories, using first water-power, then steam power. It was a change of fundamental importance in human economy. From the dawn of history, manufactures had been the

craftsmanship practiced by women, and now industrial revolution had been brought about by the discovery of power and the invention of machinery. This great change in human affairs began in Great Britain, and spread during the nineteenth century throughout the world. Machines began to hum everywhere; factories were built on a larger scale; engines and machinery were purchased in tremendous volume; wealthy men had now come together to create a new enterprise.

Landlords and merchants and the money-dealers who financed trading companies and lent their money to merchants realized the possibilities of industry, and created a new wealth, industrial capital, a sort of a kingdom of its own.

Villages developed into manufacturing centers; great factories were built to house as many machines and workers as possible. Around them gathered streets of workers' homes. These new industrial centers were at first without schools or churches.

The Thirteen Colonies are now the United States of America; barbarism is now ancient history. Man writes his valedictory to warfare and we are on our way to an established order of social conditions that seems to guarantee a permanent civilization.

The machinery, steam engines, railroads, steamboats and the telegraph, and their associated facilities, did not come soon enough, however, to avert the deepening conflict of interests and ideas between the

southern slave-holding states and the free industrial north.

The northern spirit was free and individualistic; the southern made for great estates, ruling over a dusky subjected multitude. Anti-slavery societies were organized, not only to restrict the extension of the institution of slavery, but agitating that it be abolished.

The issue soon flamed into open conflict. The cotton-growing South, irritated by this growing threat, began to talk of secession from the Union.

Early in 1861 a convention met at Montgomery, Alabama, elected Jefferson Davis president of the "Confederate States" of America, and adopted a constitution similar to that of the United States, but specifically upholding the institution of negro slavery.

Such was the political situation which Abraham Lincoln was called upon to deal with as President of the Union.

Lincoln had been raised in the back-woods of Illinois and Indiana; his home was a rough log cabin in the wilderness; his mother taught him to read and write, she being a woman of exceptional intellect and character. In March, 1861, Lincoln was inaugurated President of the United States, and the South was already in active secession and committing acts of war. Fort Sumter was fired upon; Lincoln called for 75,000 troops, and the war began.

For four years, the North and South struggled in a bloody conflict; on April second, the Confederate

troops evacuated Richmond. On April ninth, 1865, Lee surrendered to Grant, and brought an end to slavery.

The severest blow struck against slavery came from a woman's pen—Harriet Beecher Stowe, the author of Uncle Tom's Cabin. Its first publication was in Boston, in 1852; and it soon attained national fame. Over three thousand copies were sold the first year; it was translated into nineteen languages, dramatized, and people are in this day viewing it on the stage and in motion pictures. Since the beginning of the Civil War, thousands have laughed with Topsy and wept with Uncle Tom and Little Eva.

Eulogized at home and abroad, Mrs. Stowe came to know fame and prosperity; presented to Abraham Lincoln, the tall gaunt President looked down upon her, and exclaimed: "Is this the little woman who caused the great war?"

In the days just prior to the Civil War, women gave much time and energy to anti-slavery work. To aid in this work, the Women's National Loyal League was formed, with Mrs. Stanton as president and Susan B. Anthony secretary. Its task was to awaken public sentiment by writing and speaking, and to secure signatures to petitions asking that slavery be abolished by Congress.

Untiring in their efforts, this organization raised all the money necessary for the work, and by August, 1864, petitions with more than four hundred thousand signatures had been sent to Washington.

These devoted women cherished in their hearts the hope that, when the Constitution was amended, granting the negro his freedom, woman would be given the franchise as well; but in drafting the amendment, Congress employed the word "male" in such a way as to make it clear that under the Constitution only men were entitled to the franchise. Again man had taken the fruits of woman's labors and repaid her efforts by betrayal.

CHAPTER IX

TRAIL BLAZERS

Since Susan B. Anthony and Mrs. Stanton were the founders of the Woman's National Loyal League, and did such commendable work in behalf of the Thirteenth Amendment which forever abolished slavery, just a glimpse into the lives of these two women should be of great interest.

At fifteen years of age, Miss Anthony was teaching in a Quaker school for one dollar a week and her board. Her original championship of women's rights was partly due to her early association with the Quakers, who believed the right of women to be heard in public meetings equal to that of man.

In 1872, for the purpose of making a test case, Miss Anthony attempted to vote at Rochester. She was arrested and put on trial before an associate justice of the United States Supreme Court, who discharged the jury and, pronouncing her guilty, fined her one hundred dollars. Miss Anthony, addressing the court, upon being sentenced, said "Resistance to tyrants is obedience to God, and I shall never pay a penny of this unjust claim"—and she never did.

Miss Anthony died March thirteenth, 1906, having lived to see most of the reforms she fought for accomplished, especially in the interests of woman's education. At the time of her death woman's suffrage was

so far advanced in the United States that a complete victory was just a matter of time. Miss Anthony never married; with her, the cause of woman took the place of husband and children and society. She worked for over fifty-seven years on the lecture platform in behalf of the emancipation of women.

Elizabeth Cady Stanton fitted herself for college, passed the examination, and being a girl, she was denied admission. At that time no colleges and few if any high schools were open to girls. She lived, however, to see all high schools open to her sex.

While pursuing her studies, she frequently went to her father's law office. Her sympathy for women's rights was aroused by some of the stories told by women who came to her father for legal advice. When she found that the law books contained laws that were an injustice to women, she tore the obnoxious pages out of her father's law books. When he found this out he pointed out that if she wished to better women's condition she had better get after the law-makers. This advice was tendered to her as a joke, but accepted in earnest. Elizabeth kept after the law-makers the rest of her life.

Notwithstanding the fact that she read in the law books that the law considered man and wife as one—and the man was the one—she was married and had seven children. Meeting Susan B. Anthony in 1851, they worked together for many years in behalf of women's suffrage. They worked together on the lecture platform and used the money to publish the

"History of Women's Suffrage in America." On October twenty-sixth, 1902, death silenced the voice that had been raised in defense of women for over fifty years.

The gospel of revolt against the domination of woman by man was never more ardently or eloquently advanced than by Lucy Stone. Her childhood was spent in a household in which her father stood by all the laws that then denied to woman any identity of her own. When she objected to the theory that man had dominion over all things her father referred her to the sacred scriptures, where she read: "Thy desire shall be to thy husband and he shall rule over thee." She refused absolutely to accept this ultimatum, concluding that man as the oppressor had translated the Bible to his own advantage. She determined then to go to college and study the Greek and Hebrew and consult the original text for herself.

Her father tried to prevent this, but finally gave up in despair, and complained to his neighbors saying: "The girl is crazy."

The only college open to women was Oberlin, and to go to Oberlin would cost money. She began to pick and sell blackberries and chestnuts, studying in the meantime to fit herself to teach school. She finally secured a position in a country school, receiving sixteen dollars a month; when she was twenty-five years old she had saved seventy dollars, and started to Oberlin. She entered this college and taught in the

preparatory department, doing housework for three cents an hour in her "spare" moments. Passing all examinations, she ranked first in her class, and upon graduating, was asked to write a commencement day essay. She was informed, however, that a woman would not be permitted to appear upon the platform, but that a professor would read her essay. She declined. She returned to Massachusetts, the first woman of that state to obtain a college degree. Upon finishing school, she started on a lecture tour in behalf of woman's education, and soon discovered that the experiences of a woman on the lecture platform were anything but pleasant.

A clergyman, being asked to give a notice of her meeting, did so thus: "I am asked to give notice that a hen will attempt to crow like a cock in the town hall at five o'clock tomorrow evening. Those who like such music will, of course, attend."

She later married and became a mother, but she retained her maiden name. To the end of her days Mrs. Stone worked for the advancement of women. She died October nineteenth, 1893. Although her funeral was announced as "private," eleven hundred people joined in the prayers that were said at her grave.

So time has written the biographies of these famous women; as they pass from the dimly lighted stage of their time we find the opposition to woman's education dwindling.

Woman's Economic Status Changes

In his last public address, made at the close of the war, Lincoln dwelt upon the sorrow, destruction and havoc that the struggle had visited upon the nation, but he again reminded the people that this struggle was not in vain; that no nation could long endure with half of its people in slavery. He pointed out that the fundamental principle of all government must be equality, and that no group should rule the other.

How the hearts of those devoted to the cause of women must have beat when they heard this theme of freedom and equality! And it is not hard to believe that if Lincoln had lived the emancipation of women would have been brought about sooner.

On the evening of April fourteenth, 1865, the hand of an assassin wrote the final chapter in this tragic period of our nation's life.

Men now return to the fields and to the factories, swords are turned into plow-shares, the wheels of industry begin to hum, and captains of commerce and manufacture plan for greater things. Railroads are built to the Pacific Coast, making transportation possible for all the vast territory of the United States, welding all into one metal and material unit. Within half a century, population passed the one hundred million mark, and modern method and invention had full sway.

Automatic machinery and electricity invade the

home; the last vestige of drudgery is removed, and woman, instead of being the chief producer, has become economically unproductive.

The contrast between the toiling primitive woman and the comparatively idle lady of our present civilization has brought about a new question for woman to solve:

Shall woman exist because of her sex value alone? Each woman must decide for herself whether her only contribution shall be reproduction; whether she shall spend her time in idleness or whether she will now fit herself for this new economic era, and take her place in the world of events.

CHAPTER X

SEX AND BUSINESS

Sex is a personal affair and concerns only the private lives of people. In no way does it limit them or their possibilities of achievement. If woman finally receives an equal opportunity with man, and finds herself a failure, it will not be because of her sex; but until woman is given this equal opportunity, an opportunity to function as a rational normal human being, not constantly reminded that she is a woman, she declines to be allocated as a group, but demands that all prejudice against her sex be removed, and that she be given an opportunity to rise or fall on her personal merits.

The Constitution of the United States that provides equal franchise, also provides that any law-abiding citizens may seek prosperity and happiness according to the dictates of their conscience, providing they do not infringe upon the personal rights of their neighbor. As Abraham Lincoln said in the last message he ever sent to the people—"the fundamental principle of all good government is justice and equality."

Many persons, however, make the claim that women have no right to encroach on man's occupation; that the business of this world is divided into two parts: First—that man shall take care of the business; second—that woman shall take care of the

home. Man should produce the material things of life; and woman should continue the generations through motherhood.

Let us dwell for a moment on the question of occupation and see what evidence we find to support the claim that business belongs to man.

In our consideration in previous chapters, we found that woman was the mother of industry and of agriculture and that she tilled the soil and did the first manufacturing in the kitchen and the gynaeceum.

While our great grandmother was doing the manufacturing and tilling the soil, her boy friend was out hunting or fishing. And we do not dispute the fact that every night he may have brought home a saddle of venison or the best cut of bear-steak, or perhaps a nice mess of fish "for her to clean."

While Mother Eve was establishing the home and the industrial arts, giving impetus to civilization, Adam was doing the "Huckleberry Finn." And as soon as business got on a paying basis and became well established, he took it out of her hands, and now informs her that she has no right to take part in it—that her place is in the home. So we find men engaged in all occupations formerly carried on by women.

We find them cooking in all hotels and restaurants; the cakes and pies and good old soda biscuits formerly made by mother are now made in bakery shops by men. We find them in the dressmaking shops as dressmakers and designers of women's clothes; we

find them in the beauty and hairdressing shops; and what smart boulevards do not have millinery shops conducted by men?

If it is true that there is sex in mind, and that nature has made woman frivolous, over-emotional and without common sense or an appreciation of responsibility, then there is no reason to believe that she could be more successful in married life than in business. Women do not change their natures with their names at the marriage altar.

It requires talent to be a successful mother. More tact and patience is required in the home than in business. A mother must be a judge, and the jury, the nurse and the teacher; she must be a financier and diplomat, and have the patience of Job.

It is a mistaken idea, however, that some people have, that woman trying to set up her economic independence will ever be completely independent of man. I believe that the question of woman's independence has been thoroughly misunderstood. What woman really wants is to be delivered from the shackles into which custom and tradition have put her, and be able to give expression to her desires, talents and ambitions. She wants to have a manner of self-expression which does not necessarily mean that she must become man's imitator or his competitor; and until woman is given a real opportunity to demonstrate her individual talents, it is not fair to pass definitely upon her limitations.

Women have changed fundamentally. They have

reached a new stage in the conception of woman's sphere in this world. Women are people, and they are now demanding that they be given equal opportunity with man, to prove their individual worth, and that they shall not be discriminated against because of their sex.

CHAPTER XI

JUST A FAD?

We often hear the remark that woman coming into business is just a fad, come into fashion with bobbed hair and short skirts, that in a few years will run its course; and that tomorrow will witness the "Modern Business Woman" of today stepping out of the picture and going back into the home.

The antis term the "business woman" a silly notion and will not accept her seriously; they refer to woman as being as "changeable as the weather," and remind us of the old axiom that woman has a right to change her mind without any reason.

There is no question in reality that women are in business to stay. We will never abolish electricity for the kerosene lamp, nor will we dispose of our automobiles and hitch old Dobbin to the shay.

Colleges and universities are now taking seriously the careers of women, and we find in the curriculum of high schools and colleges that make up the various branches of the co-ed's education the subjects of advertising, salesmanship, banking, and various economic training; and we find at the close of every school year girls who have just graduated and want to try their wings in business before getting married and becoming mothers.

It has been pointed out, to support the theory that

woman in business is but a fad, that they grow tired easily and cut their business careers short by marriage; and that few women are placed in positions of trust; and that this is why business men as a whole do not have confidence in woman's stability.

I personally know men who have worked years for one firm and have never been advanced to a position of trust. There would be as much sense in the statement that people are advanced on account of their nationality, as to say that man is advanced merely because he is man.

It is a foregone conclusion that man has had more business experience than woman; it is only in the last ten years that women have had opportunity to advance themselves, and if man is willing to admit that he expects woman to accomplish in ten years what it has taken him centuries to accomplish, then he admits that woman must be far superior to himself in intellectual development. Surely we cannot expect to tear down in a few years the traditions and practices of centuries.

Women as a group have demonstrated that they can conduct a home; they have made successful mothers, and the law of business is that when you have made good in one position you are entitled to promotion; any well established organization admits this; if you can make good in one job you are at least entitled to a chance at another one.

Women are in business to stay as long as their ambition urges them to climb. If every woman work-

ing today, who is helping some man to keep going, helping provide the necessities of life for their family, were to quit her job, and sit back with her hands folded, it would have a most disastrous effect upon the prosperity of the world.

A woman going into business must learn, however, to do one thing well, and show a capacity for greater responsibility before she can hope to be selected for another. As children we are taught to finish one job before we begin the next, but as adults we are eternally trying to embark upon some new enterprise long before we have done justice to the old. This, however, is just as true of men as it is of women. It requires patience and study to prepare for future advancement. This is one point that I should like to impress upon my readers.

Do not expect to be advanced too rapidly. Prepare yourself for the time when greater opportunity will present itself, so that you can make good when you get the better job. I think one of the things that helped me most in my business career was a little lesson my mother taught me in the kitchen—I never forgot it. On Saturday afternoons I went for my piano lesson, but was never allowed to go until my task in the kitchen was complete. The pots and pans had to shine and be in the right place before I could go for my music lesson. And so we learn the most from the lessons that make us think. There is no short cut to promotion.

One essential to advancement is to be enthusiastic

about what we are doing. Enthusiasm, with the right plan back of it, will overcome all obstacles. It is the vital thing that pays big dividends.

Woman in business is not a fad — but a fact. Women are in business because they have a right to be there. They have earned that right by past performance; they have made good in every job they ever tackled. We find them everywhere,—in business and in every occupation, making good.

Do not pay any attention to published reports and surveys containing analyses to prove that women are failures in business.

Speaking of surveys, I read a story recently that amused me very much, where one of the country's leading psychoanalysts made a statement that brown eyes indicated a weak will. We might also add that black eyes would indicate a lack of self-defense.

CHAPTER XII

CAN THE AVERAGE WOMAN MAKE GOOD IN BUSINESS?

When we speak of people making good, we mean of course, that they are successful; and when we speak of woman making good in business, we mean that wherever they have been given an opportunity they have measured up to the standard required by the occupation.

This is not only true in business, but it is true in many professions, in law, medicine and even in chemistry, where there are many outstanding successes among women. The number of women entering the professions as compared with men is small, and for that reason, their success is outstanding. Each year shows a greater number taking up the work, and it is, I think, only a question of time when we will find as many women taking up the professions as men. There is, of course, no reason why they should not.

Are we to believe that business is something like an exclusive Heaven, surrounded by almost impassible obstacles that just a certain few could ever hope to pass? After all, what is business based upon? Business is just life, and we had life long before we had business. The chief ingredient in a successful life is just good common sense, and if a

AN INTERIOR OF EDITH MAE CUMMINGS' HOME

woman has that she has the passport into the business world.

Man is inclined to think that Nature was rather generous in giving woman beauty and grace in abundance, but forgot to put in this ingredient of common sense, which means so much in the conduct of this life. The average man regards a sensible woman as a genuine curiosity, but I have observed that when we begin to doubt the common sense faculties of other people, that is the surest sign in the world that we are woefully lacking in them ourselves. If the average woman were not endowed with plenty of common sense, how could she function so efficiently in the home? She must be alert and efficient, be a charming companion to her husband, display unusual tact in handling her children, understand the management of the home, and know how to make a dollar buy two dollars' worth of merchandise.

If this sort of training has not prepared a woman for business, then I am at a loss to know what sort of training would fit one for it. I have often wondered, when I heard men talking about women being deficient in common sense, where they got all of this common sense that they possess. I have wondered if the men making this claim were actually willing to give their fathers credit for having all the common sense in their family.

I believe the impression that women are silly and lacking in common sense comes from the generally accepted idea that when a woman finds herself in

difficulties she cries her way out. This is not true. Weeping is merely an emotional outlet, and when a woman finds her problems difficult to solve, or she has been made unhappy by disappointment, she becomes overwhelmed with tears. Now what is the mental reaction when a man experiences the same kind of emotion? He raises his voice in a loud boisterous tone and proceeds to denounce the object of his contempt in such language as to make the Gods themselves weep; that is the masculine way of giving vent to pent-up emotions, while a woman will sit down quietly and have her little cry.

Since our emotions often control us and are responsible for many strange things we do, they often become a sort of smoke-screen that we like to hide behind, and tell our friends in confidence that "nobody understands us."

During the Civil War the discovery was made that women could serve as clerks in the governmental offices in Washington and take the places of the fathers, husbands and brothers who had gone to the front. After the Civil War was over, and women were gradually permitted to go to school outside of the common grades, they soon became teachers, and took the place of the school-master. Women teachers came in as an innovation, and they brought grace, beauty and gentleness which took the place of fear and force. No one believed at first that this would be a success; now we find that teaching is almost entirely the occupation of women. As late as 1875,

office work was carried on practically entirely by men. When the typewriter was invented, men tried it, and were failures as operators. The typewriter companies then advertised for women, the chief qualification being the ability to play a piano. They thought that typewriting was a difficult and complex business like producing harmony on the piano, and that alphabetical harmony could be expressed only by one who had acquired the piano touch. This idea became so thoroughly established that no one would buy a typewriter unless the company supplied a woman operator, and special schools were set up to educate women in the method and use of the typewriter. In a short time business colleges began to spring up in all parts of the country, teaching shorthand and typewriting.

I have never heard of any movement to prove that a man could operate a typewriter better than a woman, or any agitation to the effect that women stenographers have not made good.

Business, to be successful, must be based upon science. We must understand the laws of supply and demand. These laws are divided into five branches: manufacturing, transportation, finance, advertising and salesmanship. All these branches of business have their variants, and require study. The information on these various departments of commerce is available to anyone who is ambitious enough to study their fundamentals. Business concerns and is concerned with all the factors of human

activity and there is no reason for the belief that any branch of business must be confined to the masculine sphere. Women are entering and making good in every one of the five branches we have mentioned. Advancement in business becomes purely a matter of personal ambition and desire to study. Opportunities for advancement are becoming more apparent every day. Women have demonstrated their ability to become efficient in clerical routine. Whether she advances in the creative departments of business will depend entirely on the individual.

CHAPTER XIII

ARE WOMEN TOO SENTIMENTAL FOR BUSINESS?

The charge that women are too sentimental for business brings to my mind a story told about a colored lady who appeared at the police station and made a complaint about her husband drinking to excess and his continued abuse. When she was asked why she did not have a warrant issued for his arrest, she explained that she had no money to pay his fine, and keep him out of jail.

On entering the business world to earn my own living, I was given to understand that "business is not an emotion and it has no time or place for sentiment." It was painted as being a battlefield, where the great warfare of life was being waged, and its battle cry was said to be "the survival of the fittest."

I was given to understand that scant attention was paid to righteousness, and that the golden rule was a dead language in the business world.

This was not hard for me to believe, because, as a child I had gone to the theatre and seen the melodrama. I remembered the hard-hearted villain, toying with his mustache as he foreclosed the mortgage on the widow's little cottage. How that poor widow pleaded upon her knees for her little home, only to

be told that her weeping and wailing would do no good and that "business is business."

I found in books the story of early business; how the merchants would drive their sharp bargains, and were permitted to cheat, swindle and brow-beat their patrons; how the early merchant was hated and despised and driven from place to place, and how, in the established market places a stockade was built with a guarded entrance, and when the buyer came through that gate the placard greeted his eyes: "Buyers beware!" The customer would then locate the article he wished to buy, and would hold it in his hand while he and the merchant haggled over the price. It was not considered unethical in those days to substitute an article of inferior grade while the transaction was in progress; and when the customer produced his money to consummate the deal, the merchant would bite the coin to see if it was good. If doubt prevailed after this test, the money was then dipped in acid to see if it would change color.

After I had finished reading about the ancient customs of barter and exchange, and compared their methods to what I had already been told, I was under the impression that our present day business, while operated on a larger scale, was a direct, lineal descendant of the old market place, and, notwithstanding the fact that John Wanamaker had introduced the "one price system," and had made the asking price the last price, I was given to understand that the motto of "buyers beware" had been changed

to—"The public be damned;" and that a woman, with her patient sentimental tendencies, would have a mighty rough time of it.

With this mental picture, business became a complex, and I ventured forth with a mixture of fear and doubt. By this time I had come to the conclusion that to be successful you must be hard-boiled, and that to adopt any policy of patience and fair dealing would be like being a coward and showing signs of fear to stand up for one's own rights; and that I soon would become known as an easy mark.

You can well imagine that in this state of mind I advanced with great caution, being consumed with fear and apprehension, and certain by this time that in every deal I must surely find a Shylock. Although my intentions were to submit to no unfair treatment, I was now convinced that business was wholly devoid of any sentiment, and that the sensitive nature of a woman could never be readjusted to its turmoil and strife.

The first step in my disillusionment came about when I went to the bank for my first loan. I had purchased a piece of property, and needed ten thousand dollars to complete the down payment. Although the collateral I had with me was gilt-edged, all within me quaked as I sat in the outer office awaiting my "turn."

I was finally ushered into a private office to meet the "hard-boiled" banker. I have not the literary ability to paint a word picture of my surprise, when

I met a man so affable and so pleasant, who listened to my story with such interest that I could easily have mistaken him for the clergyman who used to call at our home in behalf of foreign missions; and from that hour to this I have marvelled at the sentimental attitude displayed everywhere in big business.

I began to look around and make a study of the many slogans adopted by hotels, department stores, banks and trust companies, and I found that the "public-be-damned" slogan had long since passed out of business, and every place I went I found evidence of sympathetic understanding and consideration for the patron.

Everywhere I found these signs: "Remember the customer is always right"—"This is the House of Service"—"Money refunded if not satisfied"—"Report any inattention to the management," et cetera. I then began to study, as I traveled, the various conveniences furnished by big corporations, to safeguard their employees and protect them against accident and sickness. As I became better acquainted with business I discovered that the coin was dipped in acid no more, and that no longer is merchandise substituted while you are paying for it. The spirit of friendliness and cooperation is everywhere in business today, and in a very short time I found myself asking the question, "BEES"-NESS, where is thy sting?"

Never before in the history of business has confidence played such an important part, and the char-

acter of the persons involved in a deal has now become as important as their collateral.

It has been estimated that twenty out of every hundred persons in this country borrow money. Character loans form a tremendous business in themselves. Figures already available are astonishing, and the average reported loss to the lender is one-tenth of one per cent. Two-tenths of one per cent is a perfectly acceptable commercial banking loss, I believe.

The re-payment of a loan of this character engages both the willingness and the ability to repay, and the bankers have taken willingness so entirely for granted that the honesty of people is generally accepted as a business fact.

So "business is business" today more than it has ever been in the history of the world, but it is not the business of barter and exchange that we read about in the days of the booth and bazaar, where a different price tag prevailed for each customer.

The biting of the coin or the acid test is no longer necessary. Big business has the complete confidence of the majority of people today. We trust our dollars to our bankers, and have confidence that they will bear interest and be available when we call for them.

The banker entrusts thousands of dollars to the manufacturer, who in turn passes them on, in the form of goods, to the wholesaler. He entrusts the goods made possible by your money to a retailer; the retailer sells you the goods, and trusts you for them,

he knows you will pay, and when you do, it will in all probability be by a check on your bank.

Millions of dollars pass through our hands daily in the form of checks which proves that ninety per cent of our business today is carried on because of confidence. We have confidence because of the men and the groups of men who carry on big business.

Public utility corporations are big only because thousands of men and women have shown confidence in their management, and entrusted them with their savings. In many corporations the employees own as much of the business as the officials themselves.

I think one of the greatest developments brought about because of friendly confidence in business is installment buying. Installment buying, like everything new, was subject to a great deal of criticism. The charge is often made that we pay two prices for the things we buy on credit. This may be true in some cases, but not generally so. Installment buying is simply the extension of confidence in the individual.

Manufacturers and merchants are now giving the average wage earner credit privileges that in former years existed only between the manufacturer and wholesaler. When summed up, it amounts to just this: There is nothing hard-boiled about big business. Modern industry, wholesalers and retailers, have joined hands for years in the extension of credit, and now they have taken the wage-earner in as a new partner in big business. There is plenty of senti-

ment in business; where there is confidence, sentiment always abounds.

There is no question in my mind that, when left to her own devices, the average woman is more sentimental than the average man. This sentimental understanding of women has made civilization possible. Women have kissed away the tears for countless centuries. They have ministered to the needy, and their loving arms have been the first aid throughout childhood bumps and bruises. They have fought our battles and mended our toys, as well as our broken hearts.

Every man seeks the sympathetic consolation of some woman when his romance is broken or his castles fall. It has been the sentimental tendencies of women that have kept religion alive. They do not fill the pulpits, but they do the pews. They are not the authors of prayers, but they are the ones that say them.

The prayers we say in adult life we learned at our mother's knee. Mother teaches us the first joys of life. She teaches us to play and to laugh and then to be useful. Surely there is no one more qualified to carry out the spirit that prevails in business today than women.

The first lessons that we ever receive are to respect the rights of others. We could never count the hours that mothers have spent in the business of telling the truth—teaching a child the difference between right and wrong—molding its life. These teachings

have made possible the confidence we enjoy in business today.

It is not law but character that makes us have respect for our neighbor's property. And when that character disappears it gives way to a viciousness that makes man steal and kill. It is the teaching of the mothers that has come down through the centuries, always instilling in the child's mind the desire to do the right thing, that has built up this great confidence that we find in business. I admit that there are many women who are silly and sentimental, and that their minds could probably never be molded seriously to accept the fundamentals of business, but I know just as many men, casts of the same mold. I have met men who would burst into tears as quickly as a woman, and I have met many who haven't the slightest idea of what business is all about.

The danger of sentiment in business is that we might blind our judgment, and in our effort to help someone we might deal unfairly with the other fellow.

We find many people who try to get something for nothing. They are not interested in fair dealing. They do not understand that a fair deal is based upon a universal principle of compensation and retribution. More and more, business has learned that the most efficient basis for dealing is to accept the principle of the fair deal. The hated old merchant, cheating and swindling, and driving sharp bargains with his patrons has gone forever. The business man who tries to use this method today will get his

just reward. You cannot achieve any great success without the approval and consent and assistance of other people. There is no factor more important to success than the cooperation you secure from others. My business experience has taught me that there is plenty of sentiment in business, and I believe in the essential fairness of the majority of people.

The contention that if business were left to women it would soon crumble and go to pieces because her heart would rule all her decisions is an argument so ancient that it belongs with the relics of the Dark Ages. Really, the only refutation necessary is to repeat that the lack of emotional control is an individual weakness. In over five hundred gainful occupations listed by the Department of Labor, there are only thirty-five in which women have not entered. The entrance of women into almost every vocation proves that business is accepting the intelligent woman, and the fact that she is sympathetic and understanding does not disqualify her from taking an active part.

Modern journalism has developed the sob-sister. It has pictured her as sobbing her way along the path of cruel fate that equally cruel authors have destined for her. They picture woman winning her point by weeping copious tears; they picture her as carrying on silly conversations which we call "idle gossip." If we read modern fiction, we find a woman always doing the unusual. Most writers have a way of picturing woman that is entirely foreign to anyone of

our acquaintance, and if we confined our reading to this kind of literature, it is only natural that we should come to the conclusion that woman is such a highly emotional creature that, upon the slightest provocation her "temperamental" disposition overcomes her and she either faints or goes into hysterics.

I have just finished reading Abbot's description of Charlotte Corday, and it gives abundant testimony as to how a woman may employ her emotional disposition when once she sets her mind to it.

Abbot's "Notable Women of History"—CHARLOTTE CORDAY — 1769-1793—"The Avenger of Marie Antoinette":

"Stewing in a copper bath tub shaped like a wooden shoe, hoping thus to alleviate the tortures of a disease which would have put an end to his pestilential existence in but a few months, Marat, self-styled 'Friend of the people,' was handed a note from a young girl who wrote that she brought him news of plot and conspiracies against the Republic from Caen.

"Scenting more blood, the ogre of the French Revolution, the chief figure of the Terror, who had declared that at least two hundred and seventy thousand heads must fall before the Republic would be secure, directed her admission.

"The woman who entered was about twenty-four years old, with soft gray eyes, light brown hair; a face singularly gentle, a figure tall and slender. Her manner was timid, and she shrank a little as the un-

kempt monster, who was busily writing on a board laid across his tub, growled out: 'Your errand, Citoyenne?'

"Briefly she told him that a number of deputies of France, members of the Girondist faction, then under suspicion of being reactionary, had taken refuge in Caen, where she, Charlotte Corday, resided. They were plotting against the Republic, and raising an army for its overthrow.

" 'Their names!' snarled Marat, writing them down as Charlotte repeated them. 'They shall be guillotined within a week.'

" 'Guillotined!' cried Charlotte, who had been playing a part, and adopted this pretext of betrayal to gain access to the Revolutionist's presence, 'my good friends guillotined?' and therewith she drew a long knife from her bodice and plunged it into the Terrorist's heart.

"Death was almost immediate. He had but time to call in anguish: 'A moi, cherie; à moi!' when he slid down into the bath, which crimsoned with his blood.

" 'It is better,' she said, 'that one should die than thousands.'

"She hoped that, her deed once completed, she would be slain without identification, which might bring shame to her relatives."

The story of Charlotte Corday's trial is brief. Like most of the trials of that period it was a farce. She was condemned to death and executed without delay.

She mounted the scaffold fearlessly, and died with perfect composure. Whether she was right or wrong is not our concern, and I merely quote this story, as I could many others that would give evidence of the serenity and courage that have been exemplified by women in history when they thought they had a duty to perform.

The cool demeanor of Joan of Arc may be seen in the final chapter written of her tragic ending:

"About the girlish figure clad in spotless white the flames rose and crackled. Out of the murk and the noise came a voice: 'My voices were of God. They did not deceive me.' "

With these few words upon her lips a saint and a savior of France passed out of this world to meet her Maker.

If the "hand that rocks the cradle rules the world," it is a mighty good thing for the world that back of it there is a sentimental understanding. After it is all said and done, business is not as harsh and unrelenting as it might seem at first glance. Notwithstanding the fact that the villain in the play forecloses the mortgage and drives the widow and the children into the street, the truth is that the unfortunate receive a great deal more of his consideration, and sympathy plays a greater part in his decisions than the average business man is willing to admit.

CHAPTER XIV

SEX AND JUDGMENT

In a previous chapter we have given considerable thought to the subjects of self reliance, confidence and independence. We learned that the day we walked away from our mother for the first time, we took a very important step towards our independence. When a child begins to walk he begins to develop a very important faculty—judgment.

Between the first and third anniversaries of our life we learn to understand the spoken word, and we learn to reply. In this period of life we acquaint ourselves with many things that remain with us through all our lifetime. The first step in judgment is taken when, through experience, we become acquainted with the power of discrimination. We touch the stove and we are burned. We learn in a short time that we may touch certain objects without being injured, and when we toddle about the house, and grasp the table cloth for support and watch mother's favorite china set come tumbling to the floor in a thousand pieces, we begin to absorb fundamentals upon which we build our judgment; so in the first few years of our life experience provides us with some of the most important knowledge that comes to us throughout our lifetime.

The method and the manner of education are very

important, and, as I have pointed out, if our education is neglected during our childhood, we have ample opportunity to make it up later in life. There is a vast difference in the development of children, and some learn far faster than others. Once is all that is necessary to burn some children's fingers, and they will carefully avoid the stove after that, while others go through the same trying experience time after time, without gaining any knowledge from this experience. And this is true in adult life. Many people fail to get the most out of their experiences.

There is no one more familiar with the aptitudes of children than a woman, and every mother knows how ridiculous it would be to assert that one child learns faster than the other because of sex.

The proclivities of childhood are often molded by environment. Many children will express their natural tendencies towards various occupations, even in spite of opposition; and many children exhibit unusual judgment and display decided likes and dislikes. The only difference that may be discovered in the minds of children that would determine sex is that the boy is inclined to be more destructive and puts more enthusiasm and more action in his play than the girl. Boys must have things that move, while the girl is content to play with dolls.

However, a little further consideration of the environment in which some children are raised may throw light upon the idea that women are devoid of sound judgment. There are many misfits in this

world, who will never achieve, and they may thank their childhood environment for it. This is particularly true of girls, the short-sighted policy of the parents being that they would make their decisions for them.

In many homes throughout this land of ours, the father assumes the attitude that the mother's judgment is worthless and if she accepts this attitude of inferiority, she will unconsciously impress it upon her daughter. "As the twig is bent, so will the tree incline." If our childhood education has not inclined us in the right direction of thought and judgment, it may form a repression that we will carry into adult life.

When a man wishes to ridicule a woman's judgment, he often points out that a woman gets off the street-car backward. The answer to this may be in asking the question: "Why can't a man sew a button on his shirt?" Then I hear you say that you know men who can sew buttons on their clothes as well as any woman; which undoubtedly is true, and it is just as true that many women can get off the street-car the same as a man. I recall to mind an incident that afforded me a great deal of satisfaction. I was driving on the boulevard one evening with a gentleman, who became very annoyed at the zig-zagging antics of the driver in front of us. Turning to me he said, "I'll bet you the best dinner you ever ate that a woman is driving that car." I asked him what made him think this, and he said "You can tell a

woman driver—they always use such frightful judgment." Not to let this remark go unchallenged, I made the bet, and in a few minutes we drove up alongside the car in question; and sitting at the wheel was one of our most influential and prominent bankers. Needless to say I enjoyed the dinner, and the satisfaction of disproving his contention.

Thus we arrive at the point in question, and the only sensible conclusion we can come to is that judgment is not based on sex.

The purpose of our intellectual training is not simply to store the mind with facts or useful knowledge; but to enable us to use those facts, and that useful knowledge to form the basis of sound judgment.

In order for a woman to have sound judgment she must, consequently, have experience, and have the kind of a mind that will draw from this experience knowledge that will help to form sound judgment. Experience is an eloquent teacher. It represents what has gone before, thus giving us information that helps us to understand the present and to prepare for the future.

In a large measure we depend entirely on that which experience teaches us, but I sometimes feel that experience is like the tail light on an automobile; it is a warning to those that follow us, but throws absolutely no light on the road ahead.

Oft-times people come to us for advice because they believe we have had more experience, but our advice has little effect upon them, because we can-

not make them feel this experience. For example, we sit in a cafe, about to order our dinner. We are in an environment of luxury; the lights are dim—they have a glow of warmth; the music is soft and tingles with romance; we are surrounded by prosperous and happy people; the evening paper is laid on our table. The headlines tell us of a group of scientists trapped on an ice floe in the frozen North. As we read the tragic story it describes in detail how these men are dying slowly from starvation and exposure. We remark "how terrible," and then we order a porterhouse steak smothered with mushrooms. It is impossible for us to realize the distress or to appreciate the predicament of these men. And so the rule that a prince cannot judge a pauper in the same manner as he could a man belonging to his own caste seems always to hold good.

Judgment is purely an intellectual quality. It is logic and reason without emotion, and it is brought about by experience and our ability to discriminate. However, there are few of us who act upon cold reason and logic; more frequently we do a thing because emotion dictates it, and often when stern necessity dictates our task, we have a mental rebellion to deal with. We do our best work when we are impelled by a strong feeling of interest and enthusiasm. Personal efficiency is attained when we are inspired to carry on. Under this power of enthusiasm and inspiration, the heart too often rules the head, and we act from emotion rather than judgment. The

most practical evidence we have that the masculine mind is subject to emotion, and often makes decisions because of it, is that men are often moved by tears. It is quite true that "men do not despise women's tears, but respect them" and that often the stern heart of manhood is melted to sympathy. Because man is sometimes moved by tears is the very thing that has elevated him above the brute.

However, I do not mean to imply that woman in her weakness will weep. I believe there is a sacredness in tears. They are not the mark of weakness but of power. They sometimes speak more eloquence than ten thousand tongues. It is said that the tear dropped in silence often rings in Heaven with a sound sweeter than trumpets or bells.

Since we have declared that there is no difference between a man's and a woman's mind, insofar as intellect is concerned, and that judgment is based upon experience, and our experience is formed by contact, the logical conclusion must be that if a woman is lacking in judgment she can build it up through experience and make it vigorous by contact with life.

However, the best foundation to build judgment upon is common sense. Never jump to conclusions; learn to stop and think before you act; review the basis of your judgment; go over the evidence carefully and take all the facts into consideration.

A rule I have used in my business that has been very helpful to me in reaching decisions, is that,

after I have taken into consideration all the facts, and arrived at a decision, I then analyze how the decision just made will affect me, and how it will affect the people involved in the transaction. If I find, upon examination, an element of unfairness either to myself, my organization or the people involved, I must then re-consider before I make a final decision, because, after it is all said and done, the best display of common sense and good judgment in business is fairness.

If there is any sex in judgment it belongs to the feminine gender and the business world is recognizing this more every day. Everything that is put on the market for sale from a lipstick to an aeroplane is made to appeal to women buyers. A generation ago women were seldom seen in restaurants. They seldom ventured into banks. Clothing stores were solemn institutions where women sometimes dared to go with their men folks when a Sunday suit was selected.

Today it's different. Women have changed the grocery store, the butcher shop, and even the barber shop. When men did the buying they brought everything home in bulk in paper bags. Now everything is done up in sanitary packages, sealed in bottles, even the sugar is wrapped individually and packed in dainty boxes. Automobiles are now displayed in show windows and you pick them out like a new hat, according to color, or the latest design in style.

An interesting article appeared a short time ago

in *Nation's Business*, by James H. Collins, entitled, "Has Your Business Sex-Appeal?" That shows the modern trend of the business man and what he thinks about woman's judgment. Mr. Collins says in part:

"Yesterday, automobiles were sold in garages, by fellows in overalls who crawled out from under a car to attend to the purchaser—who was invariably a man.

"It took the automobile industry a dozen years to discover that one of its best customers was Woman. Or, rather, Woman discovered the automobile industry and had cars displayed where she could compare them like bonnets and buy them on instalments like furniture.

"The number of cars has grown from a million to more than 20 million. Women buy more than half of them, and drive them more than half the time, and buy more than half the gas and oil and service.

"In the days when Man drove the car, gasoline was dispensed by a tough-looking citizen presiding over an array of five-gallon cans along the roadside.

"Today it is sold from a pump, at a service station, where the motorist has her choice of brands, and can see the amount in a glass receptacle, and while it is being put in the car one attendant wipes the windshield, another sees that the tires have enough air, another gives road information.

"After the lady has powdered her nose in a rest room she drives away with a road map, a radio pro-

gram, a blotter, a chance in a drawing for a new automobile and for another cent gets a life insurance policy.

"Is it any wonder that our per capita consumption of gasoline has run up to several barrels a year?

"About 20 years ago banks began to make some concessions to women. The bankers discovered that an astute salesman was catering to the women in financial matters—none other than Get-Rich-Quick Wallingford. That seemed a pity, so the banks invited accounts from women, appointed women managers who advised women depositors, fitted up women's rooms, and so forth.

"It has been a grand thing for Woman, for she now knows how to take care of her money.

"But it has been a grander thing for the banks, because their resources have been multiplied by five since 1910.

"In a few lines, this feminization was—well, not resisted, but delayed. There were business men who, by trades and industries, did not see the point, and thought that Man still managed the world. They came to it slowly, but they have paid—they have paid!"

CHAPTER XV

IDLE HOURS

Not so long ago it was only the wealthy woman with a house full of servants who knew leisure and had the time necessary for the varied activities which are so much a part of the modern woman's life. With the majority of women, their work was never done.

Nowadays there are few intelligent women, who—although they may not have servants—cannot find some time to enjoy their new freedom. If pleasure and luxury in themselves created happiness, happiness would be for sale with its price tag, the same as merchandise that money will buy; but idleness and luxury bring about mental deterioration and this is not the road that leads to happiness. The only true road to happiness is to keep busy—create something—be somebody—and do something worth while. An ambitious woman will not sit with her hands folded to the end of her days with so many opportunities to develop her ability and turn her time into productive occupation.

In order to realize the full potentialities of life we must meet the world and become acquainted with the people in it.

In many homes the increased cost of living has presented a problem, and many women, through

sheer force of circumstances, have had to seek employment to help support the family.

The family that could be raised on a few dollars a week twenty years ago now demands as absolute necessities things that were formerly classified as luxuries.

It is no longer a question of "can I afford to give my children certain things?", parents are literally forced to do so. So in this mad rush to "keep up with the Joneses" many women have gone into business in order to help increase the family income.

My mother received a fourth grade education. When she was a girl that was considered sufficient. She was trained to do housework, and there was no career open for women other than marriage. In her day people could wear sack cloth or dresses made of calico, and a bonnet would last three or four years. Imagine a girl being dressed in such fashion nowadays! She would be the object of ridicule. Girls nowadays demand that they be dressed in the height of fashion, even while attending school and silk stockings and the silver fox have taken the place of the shawl and muff.

Only yesterday the family automobile was considered a luxury. Nowadays there is no such thing as the family automobile, every member of the family wants his own car. Consequently many women have left their homes and entered the business world to help keep up with this demand.

Many women, however, are provided for, and the

home has sufficient income for every want and every demand. It is not necessary for them to go to work to earn money in order to help solve the financial problem.

Now what are these women to do with their leisure hours? Is it not perfectly reasonable to assume that, being ambitious, they would want to turn some time to doing something productive if they can do so without neglecting their families? They may set aside a few hours each week, and if they will employ this time in diligent pursuit of information concerning the kind of work they would enjoy, there is nothing to obstruct their progress.

There is no time when so many opportunities have been offered women for self improvement as today. Newspapers and magazines have the home page with articles of inspirational and educational nature. The libraries are filled with wonderful books that may be had without cost, and the radio has made a great contribution to woman's education and brought the world into her home.

One of the important lessons to be learned in business is the art of economizing time. We must learn to look at time as our estate, and appreciate that our hours of life are like dollars in a savings account, to be utilized or squandered, according as we are wise or reckless. One of the tragedies is to meet people that have reached the age when life is fast waning, and to hear them tell how they have dissipated the precious hours of their prime. We must not wait

until old age creeps upon us before we think of spending our hours wisely.

Unfortunately, habits of indolence and procrastination, once firmly fixed, cannot easily be thrown off, and the persons who have wasted the precious hours of life's seed-time find they cannot reap a harvest in the autumn of life.

It is a truism which cannot too often be repeated, that loss of wealth may be replaced by hard work; loss of knowledge by study; loss of health by temperance or medicine—but lost hours are gone forever.

People are always cheating themselves with the idea that they would like to do this or that desirable thing "if they only had time." Hundreds of young people burn with an intense desire to cultivate their minds; they realize how essential to success in this age of intelligence, are mental training and knowledge; they see the superficial, half-instructed men everywhere distanced in the race of life; but alas! every moment of their waking hours is taken up by the pressing calls of business, and they have no leisure for reading or study. Go hunt out the people in any community who have done the most for their own and the general good, and you will find they are, who? Wealthy, leisurely, overdressed people, who have oceans of time to themselves, and nothing to do but eat, sleep and vegetate? No, they are almost invariably the overworked, toil-and-moil people, who seem well-nigh swamped with cares, and

who are in a ceaseless paroxysm of activity from January to December.

The people who do the greatest things achieved on this globe do them, not so much by prodigious fitful efforts, as by steady, unremitting toil and by turning even the moments to account. They have the genius for hard work, the most desirable kind of genius. A continual dropping wears away the stone. A little done this hour and a little the next hour, day by day and year by year, brings much to pass. The largest houses are built by laying one brick upon another.

How have the men who have died millionaires acquired their wealth? Not generally by huge windfalls, but by minute and gradual accumulations. It is not by large sums bequeathed to them one after another, or gained by gigantic schemes of speculation, but by economizing the petty sums which so many thoughtlessly squander; by saving the cents and dimes and single dollars, adding them together year after year, that they have reared their pyramid of fortune.

So with self-culture, the acquisition of knowledge, and the doing of good deeds; the time often wasted in needless slumber, in lounging, or in idle visits, were it best used, would enable us, to execute undertakings which seem, in this hurried and worried life to be impossible.

It is common in every community to run with business to lawyers and doctors who are already fully

employed. This is not wholly from a senseless veneration for a name; it is because there is an instinct that tells us that the person who does much is most likely to do more and do it in the best manner. The reason is that to do increases the power of doing, and it is far easier for those who are always exerting themselves to exert themselves a little more for an extra purpose, than for one who does nothing to "get up steam" preparatory to the same end. Give a busy person ten minutes to write a letter and he will dash it off at once; give an idle person a day, and he will postpone it until tomorrow or next week. There is a momentum in the active person which of itself almost carries him to the mark.

Biographers of Abraham Lincoln tell us that the "smallest fragments of time were regarded by him as precious," and that he was never so happy as when improving them. Franklin stole his hours of study from meals and sleep, and for years spent every spare hour in study for his own instruction, and all the busy workers of the world have felt that life, though short, can be made very useful when we economize every moment.

Where there is a vigorous, sleepless, inquiring mind, idleness is impossible. There is no hour in the day when the brain is not at work. When not browsing in books, it is ruminating; when not gathering the raw material of knowledge, it is elaborating that which has been gathered. The mind, if it is not a mere plodding mechanical one, is capricious in its

workings, and will not be tyrannized over. Its methods are saltatory and impulsive. It thrives by casualties; it is powerful indirectly, and not by the direct stroke. It loves dearly to assert its independence, and will be consulted as to whether it will do this or that. It is not a mere machine, and cannot be used as if it were one. It must often "gang its ain gait," and sometimes must be left alone even when it stoops to trifles. Many of its processes go on unbidden, without our control. In its very highest efforts it abhors task-work, and utterly refuses to be a drudge. The happiest thoughts, the most brilliant fancies, the aptest similitudes, are those sudden illuminations, those flashes, which come to us in hours of relaxation, of play, when we throw the reins upon the neck of our winged steed and let it roam where it will.

"Every kind of knowledge," observes a thoughtful writer, "comes into play some time or other; not only that which is systematic and methodized, but that which is fragmentary."

When we become ambitious enough to seize every odd moment for self improvement, to make each day count, then we are laying our plans for something big—something for the future.

When we were children we amused ourselves by sitting on the floor for hours playing with blocks, and I have often thought how the days and hours of our adult life are like the blocks that we played with as children! The hours are the blocks with

which we build our future; if these are defective, the whole structure of our life will correspond, and if not built solidly it will fall.

We often speak of our future; we build with these hour-blocks marvelous castles in the air. How we expect tomorrow to be any different from today without building for it is beyond explanation.

Power and fortune are hidden away in the hours and moments as they pass. Often we listen to the tick of the clock but it has no significance; we do not realize that it is the passing of time, the ticking away of our life. If someone offered to purchase ten years of our life we would never think of selling it, not even for a fabulous sum; and yet often we allow time to tick away, hours running into days, and make absolutely no use of it. We do not realize that in so doing we are allowing success to pass with the time.

Time is infinitely more valuable to us than is shown by its money-making power, and I have never known of any person making his life worth while in any direction until he came to the realization of the immense value of time. Time is our most precious asset; time is our greatest riches, because it is our life, our success or happiness, our destiny. Yet multitudes are engaged in what we choose to call "killing time." Their chief aim in life seems to be to let these precious moments trickle away as rapidly as possible. They do not realize that this is infinitely

more wasteful than it would be to throw thousands of dollars or valuable jewels into the sea. Time is the essence of all things. Everything is measured. The past, the present and the future must all be accounted for by the stroke of the pendulum. When we read history, whether it be ancient or of the present time, we find that if there is a secret to success, it may be attributed, not to superiority of natural genius, but to the use that was made of time. The genius often does his best work in hours that are generally devoted to idleness by the average person.

The greatest things in this world have been accomplished by men and women of ordinary natural capacity. They have done their best by never wasting their time.

One of the reasons why so many people fail to utilize their spare hours is that they hide behind the alibi that "one is so tired after a day's work that he does not feel like studying." This however is merely an excuse—the excuse of those who are too lazy to work for what they really want or who lack the ambition to climb. It is a very well known fact that a change of occupation in the evening brings rest; bringing into play a different set of muscles, brain tissues and nerves, it relaxes and gives us a new energy. Of course everyone should take a proper amount of time for needed recreation, exercise and rest, but very often those who claim that they are too tired to study in the evening waste more energy

in foolish dissipation than would be required in many hours of concentration or useful study.

The reason so many persons remain in common ordinary occupations, doing routine work and drawing small salaries, is not because they have not the ability to rise higher, but because they are not awake to the possibilities of their spare moments and do not realize the necessity for better educations and for being prepared for bigger chances when they come.

Often we are reminded of the value of time by the expression that "time is money." Time is more than money. It is life itself, and every moment counts as it takes flight. Time is opportunity. It represents our success capital, our achievement possibilities. Everything we hope for and everything we dream about depends upon time. If every woman, at the outset of her career, would make a resolution every morning that she would not waste her time, every day would bring her nearer her goal.

Letters come to me from time to time from young girls and women deploring the fact that it is impossible for them to attend school or college. They say they have to work for a living, and therefore have no opportunity to acquire an education. They never stop to think that many of the most prominent men and women in the world today have been self-educated. I do not mean that they have worked their way through school or college, but that they have actually gained an education, in its widest and best

sense, by their own efforts, with little or no actual schooling. Anyone who complains that he has not had an opportunity to get an education should ask themselves the question: "What do I do with my spare hours?"

When you awake in the morning and are ready to start another day, get yourself into the habit of saying to yourself "I am going to make this day worth while. It shall not pass into the history of my life as time wasted. I am not going to feel at the close of this day that I have not taken advantage of the wonderful hours that were set aside for me. No matter whether I feel like it or not, I am going to make *this* day count, and I am going to make it stand out in my life as a red-letter day—one in which my work was effective and efficient." If you do this, every day, you will be surprised at the wonderful effect that this sort of program and declaration will have upon your entire life. It will lift you to the highest possible attainments; it will make you effective, efficient and accomplished; it will mean everything to you, both in character and financial returns.

Whether your ambition is to acquire a fortune or to achieve success in some other direction, remember that you must be willing to work to make your dreams come true. And you must resist the lure of pleasure for the sake of this ambition. You must practice more thrift in the use of time than you do in the use of your money.

It is a good thing to remember that it is just as important to make each day a success as it is to make a success of your life. It is the accumulation of daily successes that make the one big life success that enables us to realize our ambitions and our dreams.

CHAPTER XVI

"SHE HAS NOTHING TO WEAR"

Much has been said about the time women waste dressing themselves. The charge has been made that dress is all the average woman thinks about, and that her constant complaint is that she "has nothing to wear."

In some periods of our history the complaint has been that she wore too much; in this day they say she wears too little.

In the Hall of Fame we find the warrior with his sword; the author with his pen; the musician with his harp; the artist with his brush, but they all seem commonplace when compared with the perfection of the marble statue standing in the Louvre in Paris, depicting the perfection of the female form, by common consent the most beautiful thing of the whole earth. The form of this woman has impressed the souls of the races.

All ideals tend to precipitate themselves into action, and so with the many ideals of beauty. To them action presents greater beauty than repose. Looking at the famous statues of the past in the galleries of Europe, one realizes that all of the most renowned groups of sculpture represent the human body in action.

The ancient unconscious ideals of physical beauty

imbedded in the race have been ideals of the body in motion. Clothing has tended to corrupt this ancient ideal of beauty. The human body is essentially an instrument of motion, as much so as the wings of a bird.

The runner, the dancer and the archer have been the objects and ideals of the sculptor and artist. They have inspired the greatest masterpieces of the world, exhibiting through them the wonders of the beauty of the human body, posed almost without exception in the nude.

Today, however, we hear on every hand lamentation about the scant clothing of woman, how they are corrupting the morals of our day by their vicious display of nudity, and volumes have been written in the last ten years about dress reform. I read an article in a paper not long ago about a clergyman who refused to perform the wedding ceremony because he felt that the bride was not properly dressed.

Philosophers tell us that skirts were first put on woman to prevent her escape from her lord and master; but time brings its revenge. The skirt, once the badge of subjection, has now become an emblem of majesty and authority, and unwittingly the cause of many automobile accidents.

When man desires to emphasize his eminence, his wisdom or power, be he cardinal, king or justice of the supreme court, we clothe him in the flowing robes of womankind, scarlet, ermine or rustling black silk, as the case may be.

Primitive woman, naked by nature, while taking her sun bath one day, probably watched a spider spin his web, and thus conceived the idea that she could weave together various colored leaves and make a dress, not only to cover her body but to be a thing of beauty as well. Perhaps she made her first needle from a fish bone and used tendons for thread, and thus set up the first dressmaking parlor.

The enticing loveliness of the woodland, with its profusion of colors, made it possible for her to have a new dress every day, nature supplying the material, the colors and the designs. What a selection Eve had to choose from! No Parisian stylist could blend such smart and sophisticated shades. For nature had fitted out a most exquisite shop from which to select this premier wardrobe.

The birds of the forest furnished the beautiful colored feathers, making a variety of adornment possible. The deep still pool was the mirror of the first boudoir; sitting on a stone ledge, seeing her reflection, woman observed for the first time that her nose was shiny; and thus was established the gentle art of making up.

The Hebrews and Babylonians had mirrors of bronze and silver, and it is also known that the Egyptians, Greeks and Romans used them, and our word mirror is taken from the Latin—"mirari"— meaning, "admire."

The origin of clothing is quite an interesting story. There are various theories advanced as to why we

took to clothing. Some writers think that modesty caused us to cover our bodies, while others teach that Eve invented clothing to make her body more mysterious and alluring. Some historians tell us that the first clothes were merely fly chasers, and that clothing in the early stages of human life was to protect the body against the sting of insects. There is no doubt, however, that personal vanity has played its part in creating clothes even in the primitive and uncultured periods.

As babies we were decorated with ribbons, fluffs and frills before we were old enough to talk, and as adults we eye our evening gowns with as much approval as we did the pink bow our mothers tied under our chin.

Personal apparel, often of a very elaborate character, has been used among many people without serving any purpose of modesty. Among African tribes the women are usually completely naked while the men are elaborately decorated with bracelets and armlets. Clothing for the purpose of covering and decency was non-existent, both with men and women, yet they were loaded with articles of ornament. The total lack of modesty among them is conspicuous, and what is called in civilized countries shame is entirely unknown among these natives.

Welfare workers among these savage tribes have tried to awaken a self-consciousness of their nudity, and have furnished clothing for them to wear, but when they take part in festive entertainments which

are held in public, they will remove their clothing and sit naked while reviewing the performance. They are completely ignorant of morality, and cannot imagine how being without clothes is wrong. The women are accustomed from birth to seeing themselves in the costume of Eve, and manifest no shame.

I have noticed this tendency among children. A child will often, if given opportunity, undress in the presence of others, and will run out in the street naked and a bathing suit always takes the joy away from the swimming hole.

There is undoubtedly an innate personal vanity in humanity which likes to find expression in self-display, but that instinct, though it takes pleasure in decoration, does not seem to be a natural tendency towards wearing clothing, and surely there is no evidence in the history of primitive man, or of any of the savage tribes, that women like to wear clothes any more than men do.

While in the West Indies I was struck by the decorations worn by the men of the various tribes, and if there was any difference in this display between man and woman, it was in her favor.

The development of elaborate clothing of the races must have been a slow and tedious evolution, and was never brought about by the instinct to cover one's self. It seems reasonable to believe that clothing was adopted by primitive people chiefly for the purpose of warmth and protection against the weather, not by any sentiment of modesty.

The habit of self-decoration can be traced to its origin among primitive people. The savage ornaments and articles of apparel appear to have originated from a desire to keep away evil spirits, and many of the ornaments worn were used as magic charms. The importance attached to these decorations, such as wearing rings in the nose and ears, the use of feathers, painting themselves with various colored clays, was very high, and they were part of the religious ceremony of many tribes, as were the custom of knocking out or filing the teeth, the burning of children as sacrifices, etc. I was informed by a guide in Haiti that close watch was the only thing that prevented the killing of children among the tribes in the interior.

The necklace worn by woman as part of the ornamental female dress may be traced to these ancient superstitious practices. Jewels have been found in the tombs of the stone age, in the graves of pre-dynastic Egypt, and among the ruins of Pompeii. These rings and necklaces were not unlike those worn by women of this day.

Precious stones have always been regarded as having magic powers and special virtues. The emerald was supposed to assist woman in child-birth; the diamond to increase love. Sapphires protected chastity, the topaz brought health, while the ruby was believed to possess more virtues than most precious stones. So woman of today wears the jewels of her prehistoric mother.

It was man's efforts to discover precious stones for personal adornment which through the discovery of ore brought about the age of metals which marked a new era in history. Iron and copper were at one time believed to be endowed with magic. Gold and silver were referred to as "precious metals." It is said by some historians that gold was adopted as a standard currency, due in the first instance to a superstitious notion that it would ward off evil spirits! In this day gold purchases the evil spirits.

Tradition would have us believe that clothing was invented by woman, to attract the attention of man, but according to historians the man wore as many beads and put on as much paint and jewelry as the woman. In the days of our Pilgrim mothers, when the crinoline and bustle were in vogue, did we find our Pilgrim fathers, plain and blunt, giving no thought to personal appearance? Is it not true that they wore silk breeches with silk stockings to match, trimmed with silver buckle, with flowing lace collar and cuffs and powdered wig?

Man's love of display in clothing has always been very much in evidence in military uniforms and ornaments of self-decoration. Run through the pages of advertising in any magazine, and you will find all sorts of adornment suggestions for men. Advertisements of hair tonics, shaving creams, perfumes and powders—all directed to attract man's attention because people who write the advertisements know he uses them. The cost of cosmetics, perfume and toilet

water in this country is an almost incalculable amount, but by no stretch of the imagination is this expenditure entirely in the hands of women. How many men do you know who will buy a suit of clothes, a shirt or tie without some member of the fair sex passing on them? And the theory that man dresses to please himself borders on humor.

It is well enough to criticise woman and say to her "Vanity is thy name," but the woman who forgets to make herself attractive is soon forgotten. This present generation is spending more money for beauty than for education; not only the women, but men also. There is little difference between the barber shop and the beauty parlor in the way of equipment. A Detroit newspaper has just published the statement that "The barber industry in Detroit alone represents an expenditure of twelve million dollars a year."

This generation has a fierce craving for beauty. People want to be beautiful, and want to be surrounded by beauty. The world at large demands beautiful things. Men not only want their women to be beautiful, but demand beauty in their offices and homes—Man not only wants beauty in his office and workshop, but in his back yard also. Not long ago in Chicago one of its leading newspapers offered a handsome prize for the most beautiful backyard. The judges were to ride on the elevated train and make their decision. I have noticed in my travels many backyards that were as beautiful as front lawns.

The automobile that sells today is the automobile

with beautiful coloring and exquisite lines. When people buy an automobile they do not look under the hood as they did twenty years ago to see the engine, and that it will run is taken for granted. We look at the interior beauty. It must have beauty and harmony in fabric and coloring. In our towering skyscrapers architects are going back to ancient Rome and Babylonian times, and are digging up cities to get new ideas in classic beauty. In these great cathedrals of commerce, fabulous sums are spent to make them picturesque. The plain ugly lines have given way to the delicacy of modern architecture. There has been a movement brought about in every progressive community to put an end to unsightly signs and billboards that clutter the landscape, and have a tendency to offend the esthetic nature of man. As we walk through our department stores the aisles are like lanes in fairyland.

Movie magnates are spending fabulous sums in building motion picture palaces, with tapestry and gorgeous colors that outdo the courts of kings; huge marble pillars inlaid with goldleaf, tapestries of the most delicate weaves, brought from the old world; oil paintings, originals and copies of the world's masterpieces; cut glass lighting fixtures that sparkle like clusters of diamonds; soft velvet carpets; statuary everywhere, make the halls and lobbies look like art institutes. Ushers dressed in gorgeous uniforms more beautiful than the costumes worn by the pages in the palace of King Solomon; thousands of lights,

subdued to enhance the beauty of the surroundings, masterpieces of the world's famous musicians rolling from the throats of pipe organs of fabulous cost; all keep in step with man's demand for beauty and culture, and creative genius has searched every corner to bring new things to harmonize in this symphony of beauty.

This demand for finer things is being felt more in business every day. The din and thunder of the cobblestone street has given way to noiseless asphaltum; the iron tires that screeched through the streets on the wheels of wagons and the old ox-carts have been replaced by rubber, and the automobiles are equipped with silencers. Stores, shops, billboards and electric signs, street-car advertising, all in a riot of color, with full page advertisements in the magazines are all trying to interpret man's desire for harmony and beauty.

When affairs of state are staged, the newspapers give as much space to how the women were dressed as to the names of the persons who attended. The most important news about a society wedding is what the bride and her ladies-in-waiting wore. In a stage production that costs a hundred thousand dollars, seventy-five thousand of it is spent to dress the show. Within the past decade numerous influences have been at work creating a new clothes consciousness in America. Today the American people are supreme in matters of sartorial awareness. Even France, whence new style creations emanate, acknowledges

that American women have earned the right to the title—"the world's best-dressed women."

Hollywood, with its dazzling lure of fame and fortune, attracts the world's most beautiful women to its portals and every type of feminine charm is found in its studios. It selects its stars as much for their type and ability to wear clothes as for their thespian attainments. The style show is becoming such an event each spring and fall that it is not far behind the automobile show, not only in point of attendance but in the amount of money expended on display.

Yet in the face of all this, we like to point to the woman dressed in a beautiful gown as being evidence of extravagance and idleness, and picture her as a vain creature, with clothes as her weakness. Strange as it may seem, the very people who make this accusation against womanhood are the first ones to condemn her when she tries to utilize her time in a useful occupation.

According to their psychology, if a woman goes into the business world she is encroaching on man's domain, and if she stays out of it she spends her time and his money making herself beautiful, and they refer to her as a "baby doll" or a "gold digger."

I have no quarrel, however, with the reformers. If they are in earnest, I admire them. I admire anyone who faithfully tries to perform some good in this world, but I have fallen into grave doubt that there is any call for dress reform.

The only reforms that appeal to me are the ones

that aim to remove the cause and alter conditions that make poverty and crime possible. This is a very courageous work and a laudable ambition, but to criticize women because they enjoy looking their best, and because they choose clothes that are sane and sensible, will never appeal to fair-minded people.

So if the style of the Fifth Avenue shops penetrate through to the outposts, and the woman of the backwoods give up her calico for chiffon and grandmothers bob their hair and roll their stockings, it cannot be wholly charged up to personal vanity of one sex; it is merely an attempt to keep up with the big parade. And the shop-keeper of the smallest country town recognizes this in his attempt to reproduce what he sees in the fashion centers of the world.

And while it is true that women are spending millions of dollars annually in beauty shops, millinery stores and with the dressmaker for personal finery, it is also true that over her toilette she is spending less time than did our great grandmothers. It is precious few minutes that the debutante of modern business has to spend in the morning before going to work.

Women of today may be surprised to know that the bobbed-hair craze did not originate with the Twentieth century, but existed in Egpyt two thousand years before Christ. This fashion lasted until the Christian Era, after which it vanished during the Dark Ages, and lay dormant until the bemazed conditions and changes of custom occasioned by the World War again brought it to life.

The matter of personal appearance in a business organization, where many people are employed and are constantly meeting the public, is a question of no little importance. Our clothes become part of our personality. Personality is not necessarily good looks, it is something much deeper; personality is that which belongs to you, it is a means of identification. While clothes, if not the first step in the development of personality, are a very important factor, all women going into business, particularly young girls, should exercise great care not to assume an attitude, either in behavior or manner of dress that will take away feminine charm.

Because you are associated with man in business is no reason why you should cut your hair like his or appropriate his mannerisms, and you will find if you take the pains to inquire, that there is nothing which becomes so distasteful to the public in general as the woman who tries to mimic man.

Step by step, woman has travelled the road from the door of the dark cave where she lived with her shaggy mate, clad in leaves and skins of beasts, eking out an existence, dominated by man's brute strength, without any rights she could enforce; merely a creature, defenseless and unsupported. She has now come to her throne.

Woman, once a slave, has now become queen, and her clothes are her royal robes. As she sits today in her perfumed boudoir clad in soft delicate satins or rich velvets, adorned with diamonds or ropes of

pearls; her skin finer and whiter, her eyes brighter and more tender, aware of the power of her majestic beauty—and having learned how to use it, and how to reveal it—she knows that nature has not created her to be a peacock or butterfly, or a frail silly thing that will trade her soul for clothing, but to be the Goddess of the Hearth, and to play the principal part in the life of man, and that her heritage of suffering has prepared her for the place that she now occupies.

CHAPTER XVII

THE FLAPPER

In Moving Pictures and on the Stage, in fact everywhere we see portrayed a certain type of girl pictured with an hilarious disposition and a sort of helter-skelter attitude toward life, who has adopted the slogan that "she must look hot, but keep cool."

This type was born with the night-club, and while she is for the most part pictured as humorous, still there is a tragic side to her if all they say about her is true, because we must realize that the young girls of our day are going to take a greater part in the political, social and economic life of the next generation than have the women of this period.

So everywhere we hear the question, "What can we do for the flapper, or what will be done about her?" This brings to my mind the story of the young man who wrote to the Etiquette Department of one of the newspapers, and stated that he was in the habit of taking his girl friend out for dinner, then to the theatre and after the theatre to a night club for a little dance, and he ended his letter by asking "When I take her home shall I kiss her good-night?" In a few days he received this reply, "No, we think you've done enough for her."

The trouble with our generation is that we are over-sexed. We dwell too much on sex, and we think

of a woman not in terms of being human, but just of her sex.

When our infant son bangs about, roars, and smashes things, we say proudly that he is "a regular boy!" When our infant daughter coquettes with visitors, or wails in maternal agony because her brother has broken her doll, whose sawdust remains she nurses with piteous care, we say proudly that "she is a perfect little mother already!"

The most normal girl is the "tom-boy,"—whose numbers increase among us in these wiser days,—a healthy young creature, who is human through and through, not feminine till it is time to be.

I was having dinner with a party of friends in a fashionable restaurant in Havana. During the dinner the orchestra struck up a spirited jazz tune and the floor was soon filled with young people dancing. One of the men who was a member of our party commented upon the way the girls were dressed, and the manner in which they were dancing, and went on at great length about immorality and sensual dancing, and how restaurants that allowed dancing and the cabarets were ruining this generation. He seemed to be very much shocked at what he called a shameless exhibition of corrupted morals of our young American girls, whom he referred to as flappers.

A little later in the evening, this same man gave another member of our party the address of his bootlegger in New York City, with the following instructions: "You can absolutely trust this man; he has

everything fixed, and handles nothing but A-1 goods. I bought seven cases of liquor from him Christmas time. When you get back home just call him up and mention my name."

I have tried to appreciate how a person of this kind could ever bring himself to speak of "shameless exhibitions" or "corrupted morals" of our young people.

In speaking of corrupted morals, it's the atmosphere that the flapper is raised in these days that has much to do with her behavior. The lack of home life and a proper place for her to invite her friends, and the lack of confidence in the mother has had much to do with the development of this type.

A concrete illustration, familiar as the day, and unbelievable in its ill effects, is the attitude of the mother toward her daughter in matters of sex relation.

With very few exceptions, the mother gives her daughter no warning or prevision of what life holds for her, and so lets innocence and ignorance go on perpetuating sickness and sin and pain through ceaseless generations. A normal motherhood wisely and effectively guards its young from evil. An abnormal motherhood, over-anxious and under-wise, hovers the child to its harm, and turns it out defenceless to the worst of evils.

Being the mother of two boys that are growing into manhood, I have been vitally interested in this question. I have observed and studied it for the past few years, and have come to the conclusion that people

who criticize the flapper and paint her as a siren are merely jumping at conclusions, and have mistaken good-nature and hilarity for wickedness.

People seem to forget that we are passing through a revision of viewpoints. It's not only our young people that are going through this stage, but it affects us all. It's not so many years ago that we considered any attempt on the part of a man to be well-dressed as effeminate. But those were the days when men were supposed to be men and boots were a place to die in. We must realize that there has been a profound alteration, and a great change in our social standards. It's not so long ago that a salesmanager of an organization that has to do with equipment of hotels told me that machines to spray perfume were being installed in men's wash rooms and were doing a good business. And in the streets of any city the haberdasher shops display things for men in every alluring shade of a tropical sunset, and yet we do not think of men as being any the less masculine for it. We've accepted it as a part of the style of our day. And so it is with this girl that we have dubbed "flapper." There is nothing wicked about her and I believe the average person is interested in fair play, and would not be willing to place the stigma of immorality and drunkenness upon her.

If the young people of our day are old beyond their years, it is our generation, not theirs, that has made this possible. They do not manufacture the moving pictures that are supposed to be corrupting their

morals, nor do they write the sex plays that cause even the sophisticated to blush. If prohibition is a failure and has brought about more drunkenness than we have ever known, it is not the juveniles of America that made this law.

So in this day of hot and heavy discussions, crime is the topic of many newspapers and magazines. We hear it in the sermon on Sunday, over the radio every evening. We see it in the moving picture on the screen, and it has become the theme of many of the plays upon the stage, and the impression is produced that the world is suffering from waves of crime and license and immorality and that all this is in consequence of the great war.

One might imagine that before the war conditions were ideal in this country; that we had no drunkenness nor degradation, and that our penitentiaries were not filled with men who had committed all manner of crime. When I read some of the stories that picture the corruptness of our college life, I might easily believe that before prohibition was enacted, there was no drinking in college fraternities, and that all the young people were completely sober. It is only a short time ago that there was a saloon on every corner, even in residential neighborhoods, and that you could buy liquor and groceries in the same store.

To me the flapper is just a silly girl being allowed to do things that were forbidden in our youth. The young people in our day are no wilder than the older

generation in their youth. The flapper of today exhibits her wildness, while we were forced to conceal ours. She discusses openly the same things we talked about in whispers behind closed doors. Our young people today are merely being swept along by the tide of the times, as children always are. We learn to imitate very easily, and will always follow the bad example rather than the good. A few years ago men were afraid of ether, and now they pay ten dollars a quart and drink it with relish; before the war men sat around the table drinking their beer and playing cards, and laughed long, loudly and boisterously at the suggestion that women would ever be allowed to vote. The same saloon has been closed by law; it is illegal for a man to drink, while the women now have the right to vote. Beer is made in the kitchen now, while the breweries are making cheese, chewing gum and candy.

A few years ago grandmothers were old at sixty; they sat at home and darned the family socks; now grandma has bobbed her hair, wears short skirts, goes to the night club and dances the Charleston.

I am inclined to believe that the so-called flapper is only imitating her elders. She is doing in a spirit of fun what the older folks are taking seriously. While it may be true that there are some worse than others, it is obviously true that the flapper of this day does not represent the ideals of young American womanhood, any more than does the college sheik,

with his raccoon coat and high powered automobile that can pass everything but his examinations, represent the spirit and ideals of our American college life. We find bad apples in every barrel, but they do not represent the crop.

Many learned people advanced the idea, when the telephone came into general use, that it would corrupt the morals of our youth; it would be a temptation, in that it would be easier for them to make "dates." It was also contended that the telephone would bring about extravagance in the home—that the housewife would become wasteful, since it would be easy for her to step to the phone and have her groceries brought to the door.

This sort of reasoning is not new. Every age has had its reformers, and with every new invention, these self appointed guardians of the people have pointed out that while it might have some advantage, it would have a tendency to loosen the bonds of virtue.

The Anti's have always pointed out the dangers of city life because of its bright lights and amusements, and the city has always been declared far more dangerous to young people than the country.

When the railroad coach took the place of the one-horse shay, parents were warned to beware of them. The danger of their daughters absconding with the village slicker was pointed out to offset any contribution or convenience that might be brought about because of the railroad.

Street cars have been pointed out as opportunities for flirtation, and young people were advised to walk —or better still, stay at home.

So, through each generation, our juvenile population has been the object of attack, and every innovation has been considered by some as just another way of corrupting the morals of our youth, until it would seem that the only way to keep our children safe would be to lock them up at home. The truth, on the contrary, is that our real duty to our children is to train them for intelligent liberty; to develop their sense of personal responsibility, and equip them with a moral fibre that will safeguard them against the follies of youth. To forbid often arouses curiosity, and the investigating mind of youth becomes interested to find out why they are not allowed to do certain things. It is not opportunity that threatens the morals of our children; it is the lack of understanding.

The mothers have not escaped the criticism of the so-called reformer. We have been charged with showering gifts upon our children and allowing them to run wild in search of adventure. It has been pointed out that mothers "meddling" in business, taking up occupations outside their homes, has been responsible for letting down the bars and giving freedom to the children before they were old enough to know what to do with it.

I have been in the business world for a number

of years, earning my own living and supporting my children and providing them with a good education, and I feel that they are better equipped to go out and meet life and look temptation squarely in the eye without yielding than are many children of their age who have been pampered and sheltered. I feel that through my experience in the business world I have come into contact with life as it really is and that through this experience and education my judgment has been seasoned, and I have been able to advise my sons in the ways of life. No ambitious mother should ever hesitate to take part in business, if she can do it without neglecting her home, because of the fear of the injurious effect it may have on her children.

No real mother ever neglects her children or her home. Indeed it is because she wants to shower every luxury, as well as the necessaries upon her children that we find thousands of mothers in the work-a-day world.

Personal purity leagues can do little in the way of "reforming" our youth. What our young people need today is not reforming but guidance. Precept and mandate can do little in the way of reformation, but by our good example we can do much.

My reference to reformers does not mean welfare workers. The great army of men and women who work day and night in the slums are doing such a wonderful work that it is beyond description. By

reformer I mean the type of person who tries to make human beings over.

If we practiced the old, plain, simple virtues of work, thrift and good example we would soon rid the world of intemperance, idleness and crime, and bring about an ideal of citizenship.

CHAPTER XVIII

WOMAN'S CURIOSITY

They say that curiosity killed the cat—I am of the opinion that the lack of it has killed many chances of success. Curiosity is one of the greatest powers on earth when we know how to harness it, and according to tradition, woman is supposed to be the most curious creature living.

Curiosity affects everyone. It is the essence of the inquiring mind. We find evidence of it in children before they talk, and this urge to know "why" is responsible for most of the education of the average person. The more we investigate, the more we learn. Sometimes these investigations inquire into other people's business, which is none of our concern, and this is what is termed "idle curiosity."

We listen in on the "party line"; we steam open letters that don't belong to us; open telegrams "by mistake"; ask people questions about their personal affairs that often cause embarrassment; we watch people on the street and stare at them in public places, and often listen to conversations that could not possibly be of interest to us—all to satisfy our curiosity.

When a crowd gathers on the street corner we cannot resist the temptation to cross over to that side; although we have precious few moments to spare, we

must take just one look at the horse that fell down or the automobile that can't be started. And I have seen a crowd of five hundred people on a bitterly cold day waiting for a patrol wagon to arrive when an intoxicated man was arrested and in the hands of police officers.

Mystery stories appearing daily in newspapers and magazines are designed to arouse our curiosity.

How many of us can read a love story without turning to the last chapter before we go to bed at night, to find out whether the heroine died of a broken heart or whether they were married and "lived happily ever after?" The moving picture, the drama, have a plot designed to mystify and increase the strain of curiosity; but strange as it may seem, woman, according to popular belief, is supposed to be the sole victim of this all-consuming emotion.

There is nothing, according to this popular belief, so devoid of all conscience, so designing and so ruthless as a curious woman.

The next time you see a crowd in the street satisfying their curiosity, count the women and see if they outnumber the men; and if that does not convince you, and you still think that men are less curious than the women, take home a package wrapped in a perfectly plain wrapper, lay it on the table and give out no information as to its contents. Then watch the menfolk make a quiet investigation, like a Tom cat around a canary cage. The secret within that

package will be as safe as Christmas bundles in a kindergarten.

Men have always been as curious as women, but there has been a decided difference in their curiosity; man being more free than woman, put his curiosity to work. He has ransacked Heaven and earth, mixed chemicals and tabulated their results, experimented with fire and water, sailed above the clouds and walked upon the floor of the sea, to satisfy his curiosity. Electricity, steam and aviation have been discovered in the last century as the result of the investigating mind of man. He has endured hardship, suffering and death in his flying to the North Pole; he has spent hundreds of thousands of dollars digging deep into the earth, that he might look at the faces of kings who have been dead for centuries; man's curiosity has awakened the astronomer in the dead hours of the night, that he might peer into the depths of the Infinite.

The practice of vivisection is witness to man's curiosity since the ancient times of Athens and Alexandria and Rome. It was practiced before the Christian Era. No wide-spread protest ever appeared against vivisection until about 1880. Of course men say that vivisection was necessary in the interests of medical science; so man has a way of covering up his curiosity, and calling it "research" or "special investigation."

Let Elbert Hubbard tell us about it:

"In ancient Rome, criminals who had supposedly

lost ownership of their property and persons were given over to scientific men for purposes of experiment. They were poisoned in a hundred ways—by chemicals, gases, fright, thirst, starvation. Juvenal tells of a dispute between doctors as to how long a man could go without sleep. To test the matter a condemned criminal was secured for 'scientific purposes'; a guard was kept on him night and day with orders to disturb him by shouting in his ears, jostling him, dousing him with cold water, or pricking him with a sword.

"About the same time the interesting fact was discovered by a doctor that shocks to the mind might kill. To test this, certain undesirable citizens were arrested on trumped-up charges and placed in cells. Suddenly a man would burst in and inform the victim that his wife had killed their children and fled with the prisoner's friend—naming the person.

"At other times a fire would be started in a stone cell, adjacent to the victim's, and the cry of 'Fire! fire!' would be raised and all would flee, leaving the poor wretch to be stealthily watched, and notes and records made as to his acts and demeanor.

"All will recall that well-known story of how a man was told he was to be bled to death. He was strapped upon a table, his arm was slightly pricked, and water was then trickled into a bowl so he could hear 'the sound of his life-blood oozing away.' The story tells us that the man died in half an hour, which may be true, but the fact has no scientific value, be-

cause, for one thing, no two men are alike, and the thing which might kill one man would not kill another.

"In Constantinople in the days of Justinian, doctors removed patches of skin, a little at a time, from the living human body, in order to see how much surface a man could lose and still live.

"Iamblichus tells of how the Caesarian operation was performed on numerous condemned women, who were preserved and cared for in anticipation of the strange experiment."

So it may be observed that man has little ground on which to stand when he makes the claim that woman's curiosity runs away with her. It might be interesting to note, in passing, that organizations have been formed by women, to prevent vivisection as well as cruelty to animals. Humane societies all over the country have been organized and supported by women.

As stated in a previous chapter, women are eager to learn; they want to know why; and since they have not had the opportunity to carry on "scientific investigations," they have satisfied their thirst for knowledge by asking questions, thus earning for themselves the reputation of being curious.

CHAPTER XIX

WOMAN'S EDUCATION

Knowledge becomes power when we know how to use it. And education makes it possible for us to know. The relation of education to business depends upon how useful what we know is to what we are doing. When we learn how to utilize our knowledge then it becomes an asset in business.

Women going into business must learn that we progress only after we understand the business that we are employed in. Space will not permit going into the many branches of occupations successfully filled by women. But woman has proved beyond doubt that she can learn and adapt herself to almost any occupation.

For years women have been educating themselves for business, for they have been the purchasing agent for the home and the business man's chief customer. Recent surveys show that women buy 81 per cent of the groceries, 78 per cent of the drugs, 82 per cent of the department store's merchandise, 80 per cent of the electrical apparatus, 80 per cent of the jewelry, 98 per cent of the silks, 75 per cent of the men's socks, 63 per cent of men's neckwear, 49 per cent of the hardware, 67 per cent of the leather goods, 78 per cent of the pianos.

The manufacturing plants and utility services are

still managed and controlled by men. But what they manufacture and have to sell must finally be put on exhibition where a woman can pass her judgment upon its merits. And all the manufacturers have grown to recognize this. It is getting so now in manufacturing and advertising that the appeal is made more to women than to men. Because it is recognized that woman is being educated by her continually buying.

As I have shown in previous chapters, woman is the mother of industry, and man invaded the home and took the spinning and weaving into his factories. But he realizes now that everything he makes must have the feminine approval. The progress that women have made in education since Civil War days is remarkable, and this education has not only been in matters that are confined to the home, but in business. If a man imagines that women do not know anything about business, let him try and sell them something that they do not want.

Another reason why woman has made such progress is that she is not ashamed to ask fool questions. She wants to know why, but don't try to fool her on the answer! Another thing about women buying is that they will not be hurried. This idea that they rush in and buy something, because they get a nice sales talk, is the furthest from the truth. Another thing about women is that they are not bargain hounds as they have been pictured. A woman shops

for value more than she does for cheapness, seeking the best she can get for her money.

I know a man that spent two weeks picking out an automobile because of its mechanical advantages, but when his wife did not like the upholstering in this particular car he wouldn't buy it. So even the men who often criticize women for lacking in business education are the first to accept her judgment. There is hardly a man who would keep a suit of clothes and wear it after a woman told him he did not look well in it.

The effect of woman's knowledge and judgment has changed the progress of the human race, because she has introduced sanitation and beauty into business; and industry in its effort to please her has removed drudgery from the home.

The past ten years might be called the age of marvels. The fairy tales of a century ago have actually become part of our existence today. We are living in the age of wonders. Airplanes fly across the ocean, while others fly across the continent carrying tons of mail. We speak of airports now as we talked of railroad stations a few years ago. We sit in our office and call the Old World on the telephone; the silent drama has been given a voice, while individuals pay income tax on fortunes greater than the wealth of kings a hundred years ago.

The city a thousand miles away is our next door neighbor. Our daily bank clearings now look like the figures that count the cost of wars; through scien-

tific accomplishment, the human mind has made flexible the immutable laws of nature, that for centuries have been master.

We manufacture our own ice, and may have an abundance of sunshine by merely pressing a button.

The newly awakened spirit in business of today is a scientific attitude towards our problem. The world today demands a creative mind. We pay the highest price to the one who knows how.

We are all born uncivilized and uneducated, and we all have the same number of hours in our day. How fast we absorb knowledge depends largely upon our mental capacity, but never upon our sex.

When we enter business, how rapidly we learn its rules depends upon our intellectual capacity and the attitude we assume toward its improvement.

Good, practical education is like pure gold—it becomes valuable as currency in business after it has been put through the mill of refining experience and hard work.

The question has often been asked: "What is the difference between an educated person and an uneducated person?" It is said that a little girl was asked this question one day in school, and her answer was: "An educated person is one who never works." The sober truth in this child's answer is that too often we send our children to school with the idea that, after they have an education they may avoid hard work.

Our education is never complete unless it teaches us to be useful. Life and education should go hand

in hand to this end, and a degree or a diploma when we graduate from a university or college, while it may be evidence of meritorious accomplishment while in school, unless it has prepared us to be useful in the world is of doubtful value.

Whether a woman is married or not she should have an education. Let her think, reason and decide for herself. The welfare of the human race demands that woman should extend and widen her mental horizon, and all which tends to enlarge woman's mentality is good for the race, and that which tends to limit or suppress her mentality is bad.

A woman needs education for three reasons: First, for her own happiness, satisfaction and security; second, so that she may be a better mother, and add her influence to racial education; and third, that she may be a better companion—for all strong men are educated by women.

Education, unless it is practical, as well as classical and scientific, too often unfits a person for business. Intellectual culture, if carried beyond a certain point, takes away much of our practicability. It gives us a sort of refinement, but it takes away much of our good common sense reasoning faculties if we are not careful.

There are many people whose education is so rounded out and so polished, so well balanced, that it takes their energy away from any one faculty. They become so systematic as to have no force: while

other people who are not so thoroughly educated, and who have a sense of deficiency, go into business with an open mind, ready to learn, and eager to listen, and their judicious self appraisal leads to effort to repair weak places that renders them at last far more learned and better educated than the smooth, polished, easy-going graduate, who has just enough knowledge to prevent him from realizing his ignorance. In other words we can spend so much time in school that we forget the great aim in life.

Culture is a blessing—there is no doubt about that—but we must be careful that this training does not paralyze our energy and convert the powers of the mind which should be creative into qualities purely negative and critical, which will bar us from rather than help us to worldly success.

We often meet people who are so educated, and who feel so mentally superior to everybody around them that they become cynics, and anyone going into business with that attitude will not get very far. A good education should prepare the mind to learn. In other words, our education should not be so superior as to be good for nothing except to be placed in a show case as a specimen of what the most approved system of education can do.

I have been particularly interested in studying the lives of great people who have a sort of comet-like genius, and I have noted that they are always eager to learn, and that they look upon life and business as

being a great school in which we are all attending classes.

I am not trying to under-estimate culture. Intellectual training is a very wonderful thing, but what I am trying to point out is that we must be very careful about becoming over-educated for business. Practical knowledge is necessary if we wish to make a success. The experience gained from books, however valuable, may be totally impractical unless backed up by common sense.

All history shows that the great work of the world has been accomplished by people not of fine culture. Courage is not developed by the study of the Greek accent. Creative power is not increased by the study of logic. And it makes little difference how well acquainted we are with dead languages; if we do not speak the language of the masses and make ourselves understood in business. There were many wise people in this world before they printed books.

"Common sense is the indispensable oil of the machinery of the mind, and without it our mental machinery ceases to work smoothly, if it works at all." Practical knowledge will not of itself raise a person to high position in life, but for the want of it, many people fail. Without it, the shrewdest merchant will find his goods lying on the shelf unsold. The person who lacks it may be a great thinker, or a great worker; he may be an acute reasoner and an eloquent speaker; he may be capable of writing a profound treatise on the origin of evil, and may be able, in

metaphysics, to split hairs with more than Hermaic subtlety; may be able to out-dive Heyne in Latin, and in Greek to excite to jealousy the shades of Porson and Parr, and yet, for all this, fail to get on. There is a hitch, a stand-still, a mysterious want somewhere. Little impalpable trifles weave themselves into a web which holds him back. The fact is he is not sufficiently in accord with his surroundings.

But, it may be asked, what is this practical wisdom, which is so vital to success, the want of which makes all other qualities, even the most brilliant, comparatively useless? In what does it consist? The standard dictionaries define it as "the faculty of forming a sound judgment in a matter; knowledge digested by thought; discernment based on experience of men and things"—in other words, practical sense.

The charge has often been made that women do not possess practical sense. It is through her practical sense that woman holds the place she has been clever enough to make for herself in modern society, which, as the centuries roll along, will become more and more one of power and of prestige.

In her every act of life, woman gives evidence of her practical sense. I except only one class of women, the idle, unintelligent butterflies whose brains have not retained the impression of the long heritage of practical experience the sex has acquired during the march of the ages. These women commit follies and extravagances which are, properly speaking, but the manifestation of the whims of women when un-

balanced. Thanks to her practical sense, woman is generally the most useful auxiliary to man in life. And when a man has the good sense to listen to her and to believe in her, to make her his helpmate, listen to her advice and be guided by her foresight, he may obtain for himself a wonderful ally and a great factor in achieving success.

What part does woman's practical sense play in the family? Man in theory has the duty of providing for the wants of the household. Upon him devolves the duty of earning the daily bread. The woman looks after the interests of the family and watches over the home. Her practical sense exhibits itself in economy and management. She provides for the future. She foresees the needs of the family. With all her power she labors for its welfare. Her practical sense is then divided into a number of aptitudes, some of them quite astonishing.

Man, when at home, plays a single part—that of the father. The woman plays all sorts of parts, and must adapt herself to all sorts of emergencies. She assumes many roles without leaving the home. She is in turn manager, teacher and business woman in the home.

Since woman has demonstrated her practical sense in the home, and thousands have made successful homes without being highly educated, it demonstrates to thinking people that if she will apply this practical sense to business she may be as successful in business as she has been in the home, if she will be

careful not to lose sight of the fact that it is good practical sense that makes business just as successful as the practical sense required in the home.

As I have pointed out in previous chapters, woman always had mental facility, and developed common sense and good judgment, but was deprived of academic training. I am aware, however, that woman's intelligence is often under-estimated by women themselves. And an important branch of woman's education is to develop confidence in herself. However, we shall take that up as our study progresses.

Woman begins her preparation for life's work by playing with dolls. As she grows older, the pots and pans and drudgery of the kitchen become her preparatory school. If the family could afford servants, she was raised on a little higher plane; she was taught how to supervise a household, and her education became broader than her less fortunate sister's; but her entire training was directed to the day when she would marry and take her place in the home and have children of her own.

This required little education; it required more of the motherly instinct, and by the time the girl had reached the age of twelve, she knew what duties she was expected to perform. Any knowledge of things outside of her home she learned from the male members of her family.

Psychologists tell us that only a very small percentage of the real ability and energy of the average person is ever developed; we cannot all hope to be

Lincolns and Washingtons. Great geniuses are rare, but as a result of our ignorance, great possibilities lie undeveloped in nearly every person. Self expression is too often smothered in uncongenial toil. We grope about in darkness, not knowing which way to turn or what road to take that will lead us to a vocation to which we may adapt our particular talents.

Parents often insist upon training a natural born artist to become a mechanic or a natural born salesman—if there is such a thing—to take up music; and so, as children, we are often directed toward a goal that we can never reach because we lack the talent or have not the capacity for it. As a result we find our colleges and universities filled with young men and women in diligent pursuit of a rainbow they will never find.

Many parents spend thousands of dollars upon a musical education for their children for no other reason than that they themselves love music, while in truth the aptitude for music is not in the child.

A recent survey of economic education gives us the astonishing figures that ninety per cent of the people enter employment blindly, irrespective of their fitness to function properly and be productive and happy in their work.

It is perfectly natural for every human being to want to be engaged in some sort of work. The cry for leisure is due primarily to the fact that people do not enjoy their work. We often think if some good fairy god-mother would supply us with plenty of

money we would then take a flight into the world of idleness, and find extreme happiness in this state. However, we would soon discover there is no happiness in leisure unless we have earned it. The only true happiness is self-expression in useful work. To the person who has found his work, hours mean nothing. It calls out and develops our highest and best talents. We therefore grow in power, in wisdom, in health, in efficiency, and in success.

Many women of intelligence who perhaps know what their calling should be are compelled to continue in work which is uncongenial and in which they are very unhappy, because they lack education and training. They have assumed responsibilities which they cannot shirk; the education and training needed would take too long and cost too much. Many women, however, remain in occupations for which they are unfit because they lack confidence in themselves. Evidence of this is common everywhere. I have walked through department stores and found women occupying humble positions, doing some obscure work, when I knew they were capable of doing something requiring greater talent, and carrying with it more responsibilities, and consequently better pay.

Hard work must become a habit before any degree of success whatever is attained, and it must be absolutely devoted to one purpose—not many, for this is an age of specialization. If there ever was a time when it was demanded that a person should do one thing supremely well, it is now. We refer some-

times to people disparagingly as knowing nothing outside of their work. In every organization that employs people we see a procession each day of the unemployed. Most of these people are fairly intelligent, are respectable and honest and frequently of good social position, and yet they can get only menial, routine jobs. The reason for this is that they have no definite knowledge, no special experience. They know "a little about everything," which really means they can do nothing. The successful person today is one who in business knows the one thing better than the other fellow. Things in this world never just happen. There is always a reason for everything, if you will only look for it. So with success—it is not a stroke of luck or a thing of chance! It comes to us when we work intelligently for it, and no one can hope to make a lasting success except by hard work. Study the lives of successful people and the story in each one will be found to be identical. A successful life is the result of persistent hard work for years and often of many personal sacrifices.

Many women coming from college and preparatory schools find when they get into business that business will give them no preference, and they are disappointed because they feel that, with their higher education, they are entitled to consideration. It is not how well you are educated, how much Greek or Latin you know that enables you to make good in business. I know this has been a profound shock

to some very highly educated women of my acquaintance.

It is a splendid thing for a girl to have a background of culture and refinement, acquired in a great school, but she must not be offended when she goes into business and finds that this background of education is no guarantee that she will be placed in a position that pays big money. Labor must be "worthy of its hire"—that is an old axiom that has become a business rule.

Business demands that education must be practical. If you can help make the particular business that you are in pay, then you become valuable to your employer. Profit is the yard stick in business, and when you wipe out profit you wipe out the business. The fact that a woman is brilliant and has an education does not necessarily qualify her; it merely forms a splendid foundation upon which she may build. If you have an education you have laid the foundation. Now the next question is, can you apply this education to the business you are going into? As I have said before, business demands producers, and if you can become a producer, there will be no inquiry as to your social caste or sex.

The operation of this law is simple, being merely a question of individual efficiency. This condition in business is based upon a sound practice. As I have stated, out of business must come profits. Any person in a well organized business, from the president to the office boy, must make himself valuable by

making a contribution to its efficiency and harmonious operation.

Business is divided into two parts; creating the product, and selling it. There are many ramifications, of course, but all of them emanate from production and final distribution.

The most important thing in production is to make good merchandise at a cost so low that it may be sold at a profit to the ultimate consumer.

It is not the carefully schooled or bookish intellects that make good in business, but the person who is sound and practical, and can make herself valuable by helping to make the business pay; and how far a woman can go in business depends entirely on how willing she is to adapt herself to this principle; so the first step in woman's training, for success in business, must be a capacity for work, and a practical, common-sense education.

The second step is to develop tact. This is most vital. For generations men have worked with other men and have developed this faculty in order to get along. The necessity for harmony in business is imperative and harmony demands that we know how to "get on" with our fellow workers.

Man has been educated to the idea that he must get along with other people in order to hold his job, while women have been more or less unrestricted. Their occupation being confined chiefly to the home, they have been allowed to express their opinions as they chose, without the penalty of losing their posi-

tion being constantly before them. However, in business, we must often remain silent when we would prefer to "give somebody a piece of our mind." Silence is often golden, and to learn to hold one's tongue is very important.

As babies we were able to see, to smell and to taste, to creep upon the floor and often walk, before we could express ourselves by the spoken word. The tongue is the last thing we learn to use, and in the hour of death, as a general rule, speech is one of the first faculties to leave us. It seems that our Creator has so arranged this as to impress us with the importance of speech. It is said that women have a particular talent for gossip, and their capacity for trouble-making has been the theme of stories for ages. The charge is made against women that they are too willing to criticise, but will have none of it themselves. Psychologists tell us that women are more frank in personal criticism than men; that they allow no subject to be taboo. When they find a thing needs discussing, they are very likely to do it without taking into consideration the consequences. The old tradition of women being unable to keep a secret is very well known. However, I do not believe that this is more true of one sex than of the other. My personal observation in the matter has led me to believe that it is an individual question. Secretiveness and tact are two things that are developed by experience and contact with the world.

There is no question in my mind that the com-

mercial instinct is stronger in men than it is in women, not because of the difference in their sex, but because of the difference in their training. The person of average intelligence, whether man or woman, realizes the importance of developing tact in business. How we behave ourselves depends largely upon our mental faculties. Some people have fine intellects, capable of great accomplishments; they have a mental grasp capable of broad comprehension; they learn easily and remember well; in every way their intellects are active and energetic. Other people have only moderate intellectual capacity, and succeed best under supervision. Our capacity to earn is measured by the amount of supervision we require; the less supervision the more pay; the more supervision, the less pay.

The complaint is often made that women are underpaid, and this is true to a certain extent, because a great number of women prefer a position of small responsibility, and are willing to follow routine work, requiring a great deal of supervision, with, consequently, small pay. However, these women could be trained to accept greater responsibility and therefore increase their efficiency, but this can be brought about only by constant study and, above all things, by perseverance.

In many of our colleges and universities high honors are being won by women, and in many high schools the girls are carrying away the highest honors. Unless men are up on their toes women are

going to leave them far behind, because the average woman of today is eager for knowledge.

The average woman attends more lectures and reads more books, and keeps up with the trend of the times, while men are not so mentally alert. A man's daily reading is made up principally of the sport and financial sections of the newspaper. He is bored to death with lectures, concerts and art exhibits. The modern man will have to quicken his step to keep up with modern woman. He can no longer sit back and take his male superiority for granted—he must prove it.

There is no reason why a woman's brain should be inferior to that of a man of equal rank. There are as many potentialities in the female brain as in the male. If women do not develop their mental powers, it is because they are lazy, not because God made woman less capable in reasoning faculties than man. In laboratories many specimens of women's brains have been compared with those of men, and have been found equally well developed, the determination of sex being impossible.

How to Increase Our Ability

Most people rob themselves of success and a great deal of happiness by mistaken ideas about their ability. I have talked to many women who have told me that "if they had the ability" to take up certain lines of work, they would go to evening school and spend all their spare time studying, and do every-

thing in their power to improve their education, but as they were sure that they had only a very moderate share of ability, they were convinced that there was no use trying, and they must be satisfied with the ordinary positions that they held, although the pay was small and they merely eked out an existence. In other words, they believed their ability was a fixed quantity, something which could not be enlarged, something they could not change, like the number of their fingers, for instance.

Now the idea that our ability is fixed by heredity, and that we must inherit certain talents or we will never have them, or that just because we have never done something we cannot do it, is one of the most unfortunate errors that can take possession of anyone, and nothing could be farther from the truth, for as a matter of fact, human ability is a very variable and elastic quality. It can be developed by cultivation just as flowers or plant life or anything that grows. You can stunt it by the wrong kind of thinking or increase its growth by the right kind of thinking, and make every bit of it count in making your life a grand success.

Multitudes of people go through life in a negative, destructive mental attitude which buries their actual abilities so deep that they never discover them. Everywhere we see men and women, hard workers, who do not accomplish half of what they could accomplish if they would apply their abilities in the right direction.

While the development and sharpening of different mental faculties is the first essential to increase our natural ability, it is a mistake to think that all our ability is dependent on this. It does not matter what amount of natural ability you have, if it is unavailable, shut up by pessimism, by your doubt, your fears and lack of faith, it is useless to you.

If you had a piece of property and you discovered that there was oil there, you would clear away every obstruction to get to it, and it is the same way with ability. Potentially, you have an immense fortune, but it will do you no good unless, as I have stated, you clear away the obstacles. If, instead of doing everything in your power to make it available, to give it outlet, you shut it up within you, covering it with all sorts of mental obstructions, it will never expand. It will never yield you anything. Many of us think that if we only had some other person's talents or opportunities, if we only had the advantages of some other people near us, if we only were superbly equipped with faculties for our work, we could do wonderful things.

Everyone in this world is equipped with tools that are required for some job. If we do not sharpen the tools we can never use them. But by drawing out all that is in us, by bettering our work, by overcoming obstacles, clearing away the silly mental barriers that check our growth, we develop our latent powers. We are often held down by character traits or peculiarities which handicap all of our suc-

cess qualities, and neutralize our efforts to advance; a quick temper, a jealous and envious disposition, lack of faith and self confidence, bashfulness and timidity, carelessness and inaccuracy, and many other faults and weaknesses seriously handicap the development of our abilities, and act as weights that have a tendency to hold us down. Whatever is an obstacle to harmony in the mind robs us of power and hinders our advancement. If you would gain control of all your resources and increase your ability, avoid, as you would poison, everything that tends to make you negative. Every fit of blues, every unhappy thought, every feeling of discouragement or despondency cripples your ability. In other words, our abilities are extremely sensitive to our moods and to our mental condition. When we do not feel like it, when we are out of sorts, when, for one reason or another we are despondent, full of doubt or anxiety, our ability is very much contracted. On the other hand, when we are in a mental condition where our mind is working in harmony with our surroundings, then our ability is enormously expanded. This shows that, after we have done everything in our power to increase our ability by education, by training for special work and by sharpening and improving our natural gifts and faculties in every possible way, we can yet so contract or expand it by our mental attitude that it is safe to say that seventy-five per cent of its availability depends upon our state of mind at any given time. We all know how it is

enlarged by sublime self-confidence, and how it is contracted by wavering faith.

You must learn from experience that your ability depends upon how you feel, and your attitude toward the job you are going to tackle. Make self-confidence your habitual state of mind, and your ability will always be available, always at its maximum. On the other hand, to hold a poor opinion of yourself, refuse to assume responsibility, always to berate yourself and belittle your powers, thinking that if you had the natural ability that you see in other people you would amount to something; this mental attitude holds down more real ability and keeps more people of deserving merit in mediocre positions than perhaps any other handicap in the gamut of human disabilities. I know many women who have excellent mental endowments and splendid traits of character, who will always remain nobodies all their lives and always hold a false self depreciative attitude. Others, with half of their natural ability, will forge ahead and make fortunes and attain places of power and influence, while the woman who always distrusts herself will remain in poverty and obscurity.

Nearly every woman has more ability than she thinks she has and more than she ordinarily uses. The impulse of a strong motive, the stimulus of great necessity or of having responsibility thrust upon her, or being put in a place where she must either sink or swim; these are sometimes the predicaments that are necessary to force the good she has in her to the

surface. It is through conditions of this kind that many women discover ability which they never dreamed they possessed. When the giant in them is unshackled and great powers of which they themselves were ignorant are unleashed, then they realize how they have underestimated their abilities. Responsibility is a great developer.

We often see a good example of this when carefree young people take up the responsibility of married life or go into partnership in business. By shouldering these new responsibilities their qualities of strength are stimulated and they forge ahead and make a success of their lives.

Right where you are, no matter what your environment, what your disadvantages or your handicaps, you can acquire enough ability to make a success in whatever you desire to do to lift you out of poverty. Expand your ability, do everything that will enable you to stretch your abilities to the limit, and you will be amazed at what you can accomplish. Happiness in our work, the consciousness that we are doing our best, looking our best, and making a good impression on others, these are tremendous developers of ability, because they increase our self respect and self appreciation; they give us assurance and confidence, and confidence gives us a marvelous impetus in the development of executive powers.

CHAPTER XX

WHAT VOCATION?

People will not work with hearty energy and enthusiasm while they are haunted by the idea that in some other vocation they might do better, with the thought always in their mind that had they chosen another calling instead of their present employment they might be richer and happier for it.

The greatest weakness of the human race is fickleness, and while there are many people in occupations they should abandon, there are many people abandoning occupations they should stick to. All professions or businesses that are surest to pay well in the long run are the slowest in beginning to yield a return, so because of this delay, and because of the lack of patience, we often leave a business we have been trained for, and take up some other line of work because it is "quick money."

The best way to choose a vocation by which we can make our lives successful and happy is to study our aptitudes and decide what calling we are best fitted for.

Many writers have denied the doctrine of natural tendency and have expounded the theory that any person, by dint of energy, may become whatever he chooses to be, without the slightest reference to natural aptitude.

It may be true that, if we have certain abilities, we may become anything we desire, providing, however, that this desire is strong enough actually to put to work all our abilities that may be lying dormant. We often make the selection of a calling because we see someone else succeeding in it and we prefer this particular occupation to others. But it must be borne in mind that it takes more than just the desire to bring about its accomplishment. It takes more than a costume to make a Shakespeare; more than grease-paint to make a comedian.

This may be traced in the home in many cases. As for example, we will say the mother in her girlhood wanted to be a musician, but because of circumstances, the opportunity to study music was denied her. She now has a daughter, and also means. She immediately packs this girl off to a conservatory of music, hoping to find compensation in the girl for that which was denied her. Maybe the daughter has not the slightest capacity for music, and it would have been just as sensible for this mother to tell her, "unless you grow to be beautiful I am going to consider you a failure." There are thousands of cases where parents might as well tell their children to have Roman noses as to insist on their having certain talents.

There is no question that our natural bent is sometimes hard to discern, and often totally obscure. Character analysts often tell us that our talents for special kinds of work may be forecast by our fore-

head, our chin or the bulging of our thumbs. However, if we have special talent, we will find some evidence of it, probably early in childhood. Michael Angelo neglected school to copy drawings that he dared not bring home. Columbus was soundly cuffed by his father many times for drawing maps instead of dipping candles. Benjamin Franklin for years wrote articles that his brother unknowingly published in his newspaper, Franklin signing them "Poor Richard" and sticking them under the door. Bacon at the age of sixteen exposed the defects of Aristotle's philosophy, and it is said that Sarah Bernhardt threw a table cloth around herself and played "actress" when she was but a girl. Beau Brummell showed a genius for tying his cravat when but a boy; and thousands of men have nearly choked themselves to death trying to do it ever since, but in vain. The secret died with him and is now among the lost arts.

So we find that a medical training has spoiled many a good carpenter, and the legal profession has done an injustice to the sledge and the anvil; and many a business has committed fraud on the corn and potato field. Thousands have died of broken hearts in these professions and businesses; thousands of unhappy men have struggled in the city who might have been happy at the plow. We find thousands of women behind the counters in department stores, waiting on table in restaurants and in hundreds of menial occupations who could seek expression for

their talents in business that would give them greater harmony of soul and greater compensation in money.

The result of this is that the world is full of women who, disgusted with their vocations, getting their living by their weakness instead of by their strength, are doomed to hopeless inferiority.

Now comes the question; if this is all true—and it is, clearly so to anyone who will take the trouble to look about him—how are we to solve this problem of vocation?

As I have pointed out in a previous paragraph, if we have a particular genius for something, it is evidenced in one way or another. Beethoven needed no spur to urge him to study music; nor Lincoln to study books by the light of burning logs, and often to take his studies into the moonlight for want of a candle; no one needed to whip West, the boy painter, who began his work in the garret and plundered the family cat to make his brush.

The surest way to select a vocation is to try the kind of work you would like to do. If you find that you have not the education required, and it is impossible, from a financial standpoint, for you to leave your work and go to school, keep in mind the method which Lincoln employed. Spare hours were Lincoln's opportunity. Mark Twain one time made the statement that he got a college education by carrying a text book in his pocket and studying it while he was waiting for his wife.

It is far better to sacrifice some of our time, prac-

tice self denial and give hours we might spend at the theatre, to studying the thing we intend to do. Of course I do not mean by this statement that if you want to be a moving picture actress all you need do is to get books pertaining to the theatrical profession, and after sufficient preparation, go to Hollywood. We must use common sense for our point of beginning. Take advantage of the talents we have and improve them by study. Try and choose an occupation about which you can become enthusiastic. That is one of the most important things. If you are enthusiastic about your work, hours mean nothing.

In order to be successful in life we must live on terms of mutual cooperation with our work. Having entered business or a profession, our progress depends upon our ability to obtain promotion or to increase our business, or our professional practice.

If salesmen, we must sell more goods; if attorneys we must serve more clients; if we are in the ministry we must arouse greater interest and more strongly hold the attention of our audience. Writers must make special appeal, and write interestingly about the topics of the day. In all departments of life we must understand our work, and above all things, study it. If you are in an occupation not to your liking, turn your mind to some other kind of work and study that.

Women should never enter business and be satisfied to earn pin money. They must strive for higher wages. The only way we can increase our earning

power is to increase our efficiency. The woman who goes out to battle for commercial or professional success must go prepared.

There are many things to be taken into consideration when we think about the selection of a vocation, because it is one of the most important steps we take in our life. It may bring years of misery, and result in poor health and finally poverty; or it may bring happiness, success, fame and fortune.

Since this is true, much consideration should be given to the question. We should never leap blindly into some position because it happens to be handy or because it pays well. We should judge the possibilities of success by what we are capable of doing. Nothing will so nerve you to accomplish greatly as a belief in your inherent greatness.

Do not be afraid of thinking too highly of yourself. Of course I do not mean by this that the keen appreciation of our possibilities should be converted into ego, but I mean that you should persistently hold the thought that you are eternally progressing towards some real goal, and this fixed purpose will make you grow and will enrich your life. I once read a poem that impressed me very much. The title was "Being the kind of man my mother thinks I am." The thought conveyed was that mothers have certain pictures of what their sons are going to be when they grow up. They put them on a pedestal, and they have dreams of what they are going to become. That is just exactly what every one should do in his mind—

paint a picture of what kind of a person he wants to be—and then by a constant program of progress, measure up to this high ideal. If you paint the picture strongly enough in your mind it will grip you, and you will find energy in your heart to do something significant. That dream of high achievement which haunts your imagination is not a mere fantastic thought, a whimsical unreality. It is a prophecy of the big things you can do and the person you can be if you will get your higher self to work for you. It has been said by philosophers and psychologists that we use less than ten per cent of our brain power, and if you will just consider some of your daily habits, you will realize how dependent we become on things around us, and how little we actually live our own life. Many people when they get up in the morning practice taking some sort of drug "to wake them up," and when they go to bed at night they must have a sedative to "settle them down." We become so mechanical we depend upon an alarm clock to awaken us, and we almost dress ourselves automatically.

Did it ever occur to you that annually in the United States and in all progressive countries, millions of dollars are spent to hold the annual automobile show? This show is held for the purpose of exhibiting new models, the latest style, color and mechanical achievement in automobiles. Suppose you were to go in the automobile business and you called on a business man and tried to sell him a

model that was ten years behind the times. What would happen? You would be laughed at. Suppose you went to business tomorrow morning or went to a social function wearing a style of clothing in vogue ten years ago? People would point you out and declare that you were losing your mind; why? Because we are living in a progressive age, and we change models and change styles.

Now if you drive an up-to-date car, the latest model, and you wear the latest style in clothing and have your house furnished with the latest style in furniture, you are considered up to date and modern. Did it ever occur to you how many people who have all the things we mention, keep abreast of the times in all material things, except in their mentality?

Sit down and have a little talk with yourself when you are thinking of vocations, and ask yourself this question: Have I ever changed my mental model? Am I ten years behind the times with my thoughts? Have I become mechanical? Do I depend upon the alarm clock to start my day? Do I depend upon the influence of other people for the thoughts I express when I talk? Do the headlines in the newspaper change my viewpoint or do I read the entire article and then digest it and do some thinking of my own, separating the wheat from the chaff? When I have an idea and think it is a good one, and have given it a great deal of thought, and I explain it to someone to whom it perhaps never occurred; if without a moment's consideration he waves the idea aside saying

that it has no merit, what effect does this have on me?

In other words, in the selection of a vocation, we must examine the vocation and then examine ourselves. We can then become acquainted with the talents necessary to make a success in this vocation, and determine what natural ability we have and how much training we would require to fit ourselves for it. However we must not make the mistake of expecting to go into an occupation with all circumstances favorable. This is one of the greatest mistakes the average person makes in selecting his life work. One need not expect to find the stage all set, however much people want to work under what they call favorable conditions.

Human beings are made to dominate their environment. We are not subject to conditions, as crops are. When we read of a crop failure we realize how unfavorable conditions may affect certain growth; but unfavorable conditions should never affect mental growth. If we plant a seed and conditions are just right we may have a beautiful flower. No matter how bad conditions may be in life, they can be overcome.

Our development depends on our ideals and the mental picture we have of what we want to be. When an artist wants to paint a beautiful picture, he never visits the side street shops that have cheap imitations on display; he visits the fine art galleries where he finds the masterpieces. He wants to become fa-

miliar with and be inspired by the persons of first rank in his art. If he spends his time studying false art he can never paint a true picture. And if he has a sense of inferiority or feels that he really lacks in ability it will show in his work.

It is amazing how, through the wrong mental attitude, we can fix our failure just as surely as we can fix our success. We acquire the habit of failure, for failure may become a habit just as success may become a habit and far more easily, for the simple reason that all we have to do is sit down with our hands folded, and failure becomes a fact; while to make a success of our occupation or undertaking requires industry. We must have strong capacity to do things. If we skim over life, never delving beneath the surface to find the almost limitless hidden power which we possess, failure will be our reward.

The average person detests a liar. If someone deliberately lies to you you will be sure to find him out, and when you do your friendship comes to an end. We believe a liar to be downright dishonest. When we go into a business transaction, the surest way to arouse our wrath is for someone to try to cheat us.

Did it ever occur to you how we lie to ourselves, and how we cheat ourselves? When an opportunity comes to you to advance, before giving it a moment's consideration you blurt out "I can't do that, I know I can't!" You have lied to yourself. You have been unfair and you have cheated yourself. You have heaped upon yourself all the things you detest in

other people. You have inflicted an injury on yourself that you would resent from anyone else. If your best friend did this to you it would break that friendship, possibly forever. How do you know you can't do certain things? You attend a banquet; you listen to the speaker; you are enjoying yourself; somebody comes up behind you and whispers in your ear that the toastmaster is going to call on you next, and all the joy and happiness of your life passes out, as if the room became suddenly totally dark. Why? How do you know you can't make a speech? How do you know you can't do things just as well as someone else? Suppose, when you go to the ballot box someone challenges your vote on the ground that you are incompetent? Your indignation would know no bounds. Then why do you challenge yourself? Why do you charge yourself with being incompetent before you know anything about it?

After close to eighty years of marvelous individual accomplishment, Thomas A. Edison says that we are still in the primitive stage of development, and admits that he himself has gained only a mere glimpse of what may be accomplished. The unfolding of hidden powers has made more rapid progress during the past ten years than in any period in the history of the world. Why? Because this world was whipped into a new way of thinking and a new way of living by the necessities of war. Men who were afraid of their own shadows, many of them afraid to say their soul was their own, were drafted by the

government, forced into a uniform and sent to France, and when the hour came they went over the top and displayed such remarkable bravery that they were decorated by many governments, as well as by their own. So sometimes it takes the lash to bring out the best that is in us. We are afraid to assert ourselves unless we are forced into a situation. I know a young lady who spent thousands of dollars for a musical education and stood in a fair way of becoming an absolute failure until an audience laughed at her at a recital for a mistake she made. She resented this, and considered it so much a personal insult that she played that same piece hour after hour, night and day, and today she is considered one of America's foremost pianists.

We are all afraid of being made a laughing stock, or of getting what is called in the language of the street, "the horse laugh." We all like to laugh at the other fellow's mistakes. Man is the only animal that can laugh. We have heard of the laughing hyena, but we never actually saw one laughing. In watching the moving pictures or a play on the stage, let somebody get a fall; it always causes a laugh. Did you ever stand on a street corner on an icy morning and see some person slip and fall, hitting the pavement hard enough almost to kill him, then look about and see people laugh, before they know whether the fall has caused the person's death or not? Well that is the same spirit that prevails in business.

When opportunities come to us in vocations we are

held back because we do not want to be laughed at. We do not stop to consider the fact that laughter is often because of jealousy as much as mirth. The Hall of Fame is filled with people who were laughed at. When Christopher Columbus walked down the street the people pointed to their foreheads and laughed; he was crazy according to their way of thinking. No man in history was laughed at more than Abraham Lincoln. If we read the lives of great women like Susan B. Anthony, Frances Willard, Florence Nightingale, we will find they were all laughed at and ridiculed, but that did not turn them from their purpose or make them leave their vocations. Sometimes it takes ridicule to awaken the sleeping genius in us and bring out its values.

Many of the richest mines in the world were abandoned at the beginning, before their hidden wealth was discovered by the persevering prospector. These men were not satisfied with superficial digging, but went down into the very bowels of the earth until they found the treasure they were after. Mountains are not obstacles to the railroad builders. They cut through them undaunted by the task, and that is the spirit that has made our civilization and our progress possible. The people who never amount to much, the failures and the ne'er-do-wells, are the people who like to skim along the top. They never dig under the surface. They never approach a vocation that they feel has anything about it that is difficult. Multitudes of men and women never discover their real

selves because their investigation was too superficial. They do not think deeply or work in the right way, with sufficient intensity to open the doors of their locked-up possibilities.

If you are willing to go through life just taking up what is on the surface you will get only the common reward, but if you are willing to put forth the effort to bring about the bigger things, not sitting around waiting for luck or something outside of yourself to come to your assistance, then you will discover the bigger you.

In speaking of vocations, did you ever notice the number of people you run across in a day who are holding mediocre jobs but are getting ready for the big success, something that is going to break tomorrow or next year? That is fine if they are preparing for it. Patient preparation is necessary before every big moment. The harvest is the result of a summer of hard labor. The most beautiful stage productions come after hours and hours of rehearsal. But if you are one of those who are getting ready for the big moment, be sure you are rehearsing. If you are waiting for the big harvest, be sure you have something planted. In other words if you are sitting on the bank of life waiting for your ship to come in, be quite sure you sent one out.

Our Creator surely never intended that people should be failures. See how we are surrounded by success. The American people today are sitting in the lap of abundance. There is plenty of everything

about us. Our universe is packed with all sorts of beautiful and marvelous things, wonderful opportunities, if we will but take advantage of them.

What Discouragement Does to You

In selecting a vocation, one thing we must particularly guard against is discouragement. It paralyzes our abilities and neutralizes our self-reliance, and in this way destroys our efficiency.

Every woman who does nursing knows how discouragement affects the cure of a patient, and often makes it impossible. When we are sick, if we are cheerful and hopeful, that is the first step towards the restoration of our health, and we have many more chances of recovery than if we become discouraged and despondent.

A broken spirit loses hope and courage, and causes failure, insanity and suicide. If it were only possible to show victims of discouragement what it does to them, how it destroys their morale, and destroys all opportunity for success, they would then realize the importance of preserving the right mental attitude.

There are many poeple so depressed and demoralized by pessimistic, discouraged thinking that they are seriously endangering their future success, and the happiness of their whole lives. Because they are temporarily out of employment, discouragement has taken hold of them and filled their minds with such black, depressing pictures that they go about as do the insane in the beautiful grounds allotted to them.

They see only the gloomy mental world their thoughts have constructed, and are unaware of the bright, cheerful sunlit world all around them. They are, in fact, temporarily insane, because all mental depression, whatever the immediate cause, is in some degree mental derangement, the confusion and unhappiness which are always the result of wrong thinking.

It is well known that worry and discouragement cause chemical changes in the body which actually produce poisons. These poisons lower the resisting power of both body and mind, and leave the sufferer a prey to all sorts of unfortunate results. There are multitudes of people today in poor health and in poor circumstances, plodding along in discontent and unhappiness, when they might be happy and doing superb things were they not the victims of discouraging conditions, conditions which are largely the result of their fear and worry. Their minds are out of joint, unhinged, and unfit for the work of today, because they are divided between looking forward to the future, anticipating all sorts of evils and misfortunes, and looking backward to the past, regretting whatever they had or had not done.

I know a woman whose mind is so adjusted to despondency and discouragement that a very little thing brings on a fit of the "blues." She seems to be always ready to receive the whole blue family, and the first one that gets admission to her mind drags in its relatives — discouragement, despondency, despair,

fear, worry, and all the rest. They hold her in thrall for days together, driving out everything else—all happiness, courage, confidence—even her very sanity.

Indulgence in the "blues," in morbid, despondent moods, is dangerous to character development and success. After a while it becomes a settled habit, a disease, and every little setback, every little disappointment, throws the sufferer off her balance, kills her enthusiasm, and her zest for work, lowers her efficiency, and, for the time being, her ability. In the end it acts like creeping paralysis and robs her of all initiative, all power and energy, all desire even to do.

All down through history, glorious victories have been won, not by masses of men, but by single individuals who had superb courage, a mighty faith in themselves and in their undertaking, an unflinching determination to succeed. In innumerable instances such brave souls have saved the day when their comrades had given up because they saw nothing but defeat, where the will to conquer had seen only victory.

There is somebody not far from you at this moment, my doubting, discouraged friend, who could step into your place and command victory with the resources which you think so inadequate for the work you have to do. There is somebody who has no more ability than you have who could see an unusual opportunity in the situation which you find so hopeless, so discouraging.

A great scientist said that when he encountered what seemed an unconquerable obstacle, he invariably found himself upon the brink of some important discovery. The time above all others when it is most important for a man to hold fast to his faith and courage is when the way is so dark that he cannot see ahead. If you push on toward your goal when everything seems going against you, when doubt and discouragement are doing their best to make you give up, turn back, turn coward and quitter, then is the time when you are closer to victory than you dream of. If you never lose your confidence in your divine God-given power to win out in spite of handicaps or any obstacles that may arise in your path, nothing can defeat you, because you are in conscious partnership with Omnipotence.

Discouragement has shortened vast multitudes of lives, and sent thousands of people to early graves with broken dreams and broken hearts. It can change the chemistry of our brain, cripple our efficiency and ruin our careers. Discouragement can deprive human beings of more things than poverty can, in fact discouragement and poverty walk arm in arm.

Discouragement causes men and women to wear shabby clothes, to look dejected and forlorn; it shuts out the sun of hope and causes people to see everything in a distorted light, because it makes them look on the shadowed side.

If you want to win in the battle of life, never yield to discouragement. It will trample you underfoot.

When discouragement becomes a stumbling-block, make it serve as a stepping stone to success, and by your will power conquer this obstacle and turn it into opportunity. Remember that your failure today will help to guide you on to victory tomorrow, and that no matter how dark it seems today, tomorrow will bring new light, new strength and new hopes; and many opportunities that have new beginnings.

Be ready to meet discouragement with a brave heart, a calm mind and undaunted spirit. Do not waste your mental energy by useless worry. Learn to dominate the situations around you by successful thoughts, remembering that there must be some light, or there could be no shadows; and always look on the bright side of things, they are never as bad as they seem.

CHAPTER XXI

PIRATES

Life in many ways is like a voyage; when we are born we start on our journey, like a battleship going to war under sealed orders. When the captain leaves his port he knows not what providence has in store, and so it is with life. We start out upon the sea of life, and we know not what our port will be. We do not know the dangers of the voyage, the sunken reefs, the icebergs nor the stormy capes upon which our life may be ruined. They are all unknown to us. Through perils and treacherous storms and through the calm, we must steer our ship into this unknown course. Fate is the maker of our chart; no two persons ever sail over exactly the same route. Every person who starts on the ocean of life must set his sail to an untried breeze.

We all hope for success, but like good Antonio, the Merchant of Venice, all our ships and our hopes may be crashed upon the shoals.

As children we are given an education to fit us for this voyage. We receive good advice from those who are interested in our welfare, and this advice is meant to serve as a light to warn us of the rocks in our course in this storm-tossed sea of time.

In looking about among the circle of our acquaintances, we are surprised to see how few make the

voyage successfully, and how few have reached the port for which they sailed.

All along the shore of the great ocean of life are strewn the wrecks of those whose embarkation was seemingly under the very star of hope. On what shoals or hidden rocks they may have struck, matters not to them now. The voyage ended in disaster, and their end was failure. But to all who come after them the explanation of the cause of disaster is of deep interest, and may save many from a similar fate.

Before discussing, however, the causes of shipwreck, let us anticipate a few of the obstacles that may meet us at the start.

There are those who deny that success is preeminently desirable or that it is by any means identical with happiness. No doubt there are many enjoyments outside of worldly success. After all, it is pleasant to lie in bed until ten o'clock in the morning instead of getting up at seven; it is pleasant to hug the chimney corner and sit before the fireplace while the pitiless storm is raging outside. It is pleasant to spend one's evenings at home, with good books or good friends or the members of one's family.

But the path of success is never a primrose path. It is steeper and more thorny today than it has ever been before.

Never before in the world's history was competition in every calling and pursuit so keen as it is now. Never did success, even to a moderate degree, demand

for its attainment such a union of physical and intellectual qualities, of alertness, activity, prudence, persistence, self reliance and decision.

Carlyle once said: "The race of life has become intense; the runners are treading upon each other's heels; woe to him who stoops to tie his shoe-lace."

This consideration alone is sufficient to show how absurd is the opinion sometimes advanced that success, as a general rule, is not a test of merit.

In spite of the fact that occasionally seemingly mediocre people make their way to the front, becoming rich or famous by means which we cannot understand, this is no common occurrence, and we may be sure that all of them must have some values even though they may be hidden and that they could not have won their position without these sterling qualities.

Again it must be confessed that success does not always yield the happiness expected; that the prizes of life, like the Apples of Sodom, often turn to ashes in the grasp. It may be said of every object of human pursuit, however dazzling in the distance, that, once in our possession, it may bring disappointment rather than happiness.

Persons who reason thus concerning human happiness forget its true nature; they forget that it does not consist in the gratification of desire nor in freedom from care, that imaginary state of repose to which most people look so anxiously forward as a reward for success. Often the objects we pursue are

insignificant in themselves, but the happiness comes, not in the possession of that which we pursue, but in the fact that we have won. I believe that true happiness consists in the means, not in the end; in acquisition and not in possession. The hunter gets his thrill from the hunt, and not from possession of the game.

There is a fable told of a man who owned a vineyard and had two lazy sons who would not cultivate the soil. One day he called his sons together, telling them of a hidden mass of wealth which he had buried in a secret place in the vineyard, and that they must exercise great care in searching for it and that it would be the property of the one who found it. The sons worked from early in the morning until late at night, carefully turning every inch of the soil in search of the hidden treasure. After they had turned over every foot of the ground about the roots of the vines, they came to their father and complained that the search was unsuccessful. The father then explained that that was a new idea for cultivation of the soil and that they would receive their reward in wine after the grapes had been harvested.

Had they known the nature of the reward at the outset of their task they would never have turned a spade of earth, but they worked day and night in anticipation of a treasure that they expected to find buried in the ground.

And so it is with life; if we knew our harbor, if we knew just what our reward would be, it would

take away the thrill of anticipation which is the wine of life.

Whatever views we may take of this subject, one thing is certain, and that is that if happiness is not found in success, it is not found in failure. It is a sad thing to feel, even when we have done our best, that we have foundered in our earthly voyage, and that we must accept defeat, while those who set sail with us pass us by with streamers flying.

However, in our voyage in life we must remember that, while success is necessary to happiness, there are many degrees of success, and that we do not have to sit in a high place of authority, or count our fortune in the millions to have made a successful voyage. We must not forget that all useful occupation has its reward, and that sometimes the most despised calling may be made one of great success. Whether we be a lawyer, a cobbler, a statesman or a blacksmith, we can put genius into our work, if we do our best. Sometimes the most ordinary ability with great application is sufficient to make a person eminently useful; and sometimes surpassing talents without it may bring absolute failure. A moderate talent, well applied, will achieve more useful results, and often make a greater contribution to the service of mankind than will the brightest talents left unused in the napkin.

There are many people who give excellent advice concerning the lives of others but who, for some inexplicable reason, show a woeful lack of judgment

in directing their own, and it is to these persons we refer when we speak of pirates. They will cross your course and run up the red flag, climb aboard your ship, and taking the helm out of your hand, turn you off your course by preaching words of discouragement into your ears. They will listen while you tell them of your hopes, desires and ambitions, and then they will proceed to show you how utterly impossible it would be for you to achieve these aims, and if you believe what they say, you will run down the high standards that fly from your mast tops and run up the distress signal instead. They will plant in your heart the seed of discouragement, and try to get you to turn back; like the men who tried to cause mutiny on board the Santa Maria and tried to turn Columbus from his course. So in this voyage of life avoid these pirates that will loom upon the horizon with the rising sun of each day.

No woman knows what her powers are—whether she is capable of great or of only little things—until she has tested herself by actual trial; and every beginner in business should put forth her whole strength in an effort to accomplish her aim—not stopping to question whether she is a genius or not. If you have talents, industry will improve them; if you have moderate ability, work will supply many deficiencies. The more limited your power the more need of effort; the smaller the result of your efforts, the greater need that they should be repeated. The mediocre capacity must be eked out by brave resolution and

persistent effort. Like the Roman soldier who complained to his mother that his sword was too short, the moderate capacity must "step up closer." When we find we have scant capacity for accomplishment, we may increase it by earnest determination. Nothing will be denied well directed labor and nothing is to be obtained without it.

A still greater source of discouragement than the consciousness of mediocre ability, to many beginners, is the feeling that there is no place for them in the great bee-hive of society. Looking about the world they see or fancy they see every place filled; a competent hand in every department of the great work shops, and even if a vacant place for them could be found, they believe a person of more skill will anticipate their efforts.

So like the traveler who waited for the river to run by, they hesitate to embark in any business, and if they do, it is without spirit or hope.

They feel that if they had lived a little earlier or a little later in the world's history they could have "gotten on" without difficulty; they feel that they could have won fame and fortune half a century ago, but not at this unlucky time. The good time is either past or to come, it is never now. But the truth of the matter is that never have such opportunities been offered to the ambitious as we find in this present age. The world is hard, we all know that, and we all get our bumps as we are tossed about on the tide that ebbs and flows, but in the long run

you will find that the world is eminently just. It is always groping about for people of ability and integrity to fill places of responsibility. And those who have these qualifications, if they do not hide them, are almost sure to land their ship in the harbor safe.

It has always been and always will be more difficult to find talent for the places, than to find places for talent. Human selfishness, were there no other agencies at work, will not suffer persons of ability to languish in idleness.

To win the prizes of life you must struggle against the tempest and the tide, but keep a sharp lookout. Avoid the pirates. Hold fast to your course.

CHAPTER XXII

SELF-CONFIDENCE

Children born among savage tribes are taught the lesson of self reliance, and grasp it more quickly than the children of today born in a civilized atmosphere.

This is due to the fact that self reliance is absolutely necessary in order for them to survive. Children of savage tribes learn to paddle a canoe and trap game and hide from enemies at an age when civilized children are still incapable of any such actions.

Since self-confidence is the bed-rock of all human relations, and the surest way to develop it is to learn to stand on our own two feet, we must, taking a lesson from the life of the savage children, learn to paddle our own canoe.

Confidence played the most important part in my business career. From the day that I learned to ride a bicycle through the crowded streets of Detroit, up to the day when I opened my doors to do business in my own name I learned to cultivate confidence. I will never forget the first time I drove my own car down to business. I had had a very successful month in selling, and I felt that I could afford to buy a car of my own. After the man demonstrated it he drove it home to my garage. The next day I hired a man

to drive me downtown. It was that day that I realized that if I was going to learn how to drive an automobile there was just one way to do it, and that was to get behind the wheel and drive it and not depend upon someone else to do it for me, and I have used that motto in my business ever since. I don't mean by this, however, that everything in my business is accomplished by myself. But I do mean this, that whenever I start out to do anything I have my mind all made up to do it, and if there is a question about it not being a good thing to do I settle that before I set out.

Confidence is the most important word in the human vocabulary. Confidence means success, self-reliance, to believe in yourself and make other people do the same.

Confidence forms the basis of the vast credit system, upon which our commercial structure is organized. It is the legal tender that passes between people in all legitimate business transactions. It establishes the understanding between man and wife; between the children and their parents. As children we were not afraid to go to bed in the dark after mother assured us there was nothing to be afraid of.

The wisdom that resides in the universe today is the visible reward of confidence that people have had in themselves. Although the storms of adversity often beat the pioneer to the earth, he would rise again to blaze new trails, filled with that majestic spirit—"I believe in me."

Our Creator gave us mentality that we might dominate over all the things of the earth. The Bible tells us that man is to have dominion over all things—the fish of the sea and the fowls of the air.

Since mankind has inherited the kingdom of the earth, we are supposed to have great determination and strength of character.

The leader overcomes obstacles, but the ones who lag in the trail and stumble are the ones who allow obstacles to overcome them.

When we were born, the stork left the basket on our mother's doorstep without comment, leaving no book of rules as to how we should make a success of our lives. Life has many rules and regulations, and the first thing we learn is to adapt ourselves to them, making faith our guiding star.

During our childhood we encountered endless problems that we did not understand, and before our mental fibre grew strong enough to absorb explanation, we were taught life's first lesson—to believe in others.

In this strange environment, this world of things we did not understand, the first vital talent required for a successful life began to bud, and the day we walked across the room and stuck our finger in the cat's eye, this bud burst into full bloom—Self-confidence.

By the imaginary support of our mother's arms we learned to walk step by step. When we became conscious that she was not there we were overcome by

fear; hesitated, stumbled and then fell; and so throughout life. Knowledge takes the place of mother's arms. Step by step, experience encourages us to walk alone.

Society is divided into two classes, those who lead and those who follow. The leader of the band always gets the biggest pay check, not always because he is the best musician, but because he has the ability to lead.

If we are lacking in self-confidence, we can never hope to have people bestow upon us positions of trust. Mistrust in ourselves always springs from the lack of confidence in our own strength.

Lack of confidence may often be traced to the silly discipline of our childhood—the antiquated rule that children should be seen and not heard—thus destroying our ability to think for ourselves, annihilating our imaginative powers, and stifling the fountain of creativeness. The imaginative mind of the child is to me most interesting. They see and hear things they do not understand, but if given an opportunity, the power of reason will begin its work and they will try to explain.

The "lies" that children tell are often nothing but the imagination set in motion, and in the effort to explain that which has made an impression, children employ exaggeration. They are not conscious of this exaggeration, however, until someone reminds them that what they are saying is not true. This, I think, is a tragedy of childhood, to have someone as a tutor

who cannot appreciate the difference between the exaggerating explanation of a child and the wilful lie.

So as we grow into adult life, the fear of not always being believed, or of not appearing as brilliant as others begets a feeling of awkwardness and uncertainty, particularly when we are among strangers. The axiom that it is better to remain silent and appear dumb than to speak and remove all doubt is not as funny as it sounds. It is a simple matter for persons lacking in powers of expression to accept this as good philosophy, and thereby build within themselves an inferiority complex. The lack of self-confidence always develops a feeling of inferiority and self-pity.

Self-pity is a sedative agent to those lacking confidence in themselves, and through constant application they become so addicted to its use that they find themselves thoroughly inoculated with the idea that they are inferior to other people. This soon becomes a state of mind, to the point that it blinds their reason, and when they fail to accomplish some purpose, they have a sort of complacency. In being sent to the foot of the class there is a certain relief, for it seems to them they knew in advance they would fail. Charging it up to bad luck they dismiss it from their minds. It never occurs to them to analyze why they failed, and find in this analysis something that might easily form the basis of success.

Their minds become negative to all opportunity, and they have a feeling that they must of necessity step aside, stand in the sidelines and applaud the

other fellow. They glory in the other's dash and daring, and as they watch others advance toward their goal, they are not conscious of the fact that there is a fatal difference between the determination to win, and the acceptance of failure as a matter of course.

These unfortunates become hero worshippers, and in their admiration for others they freely admit their own lack of nerve to shoulder responsibility, and that they themselves could never possibly develop a capacity for accomplishing what they admire in others. And they are often happiest when the necessity for taking the initiative passes them by.

Lack of self-confidence brings about procrastination. People put off until tomorrow what they should do today, and becoming fearful in advance of the dangers that they may encounter, they are beaten before they start.

Lacking in confidence they adopt a vacillating policy, both in personal behavior and in business. They develop a hesitancy in speech and manner that brings about despondency and which breaks the spirit, and finally they yield to despair, disqualifying themselves for business success and for everything else.

In this age of evolution and tremendous competition, we become leaders only after self-reliance has been thoroughly established. With the spirit of "I believe in me," we become assured of ultimate success. Our enthusiasm consumes every obstacle in our path; the awkwardness that is born of timidity gives

way to the virility of the champion. Confidence is the coin of the realm in the life of today—"Fortune smiles on the brave."

We never become successful by envying those who, because of their leadership, occupy stations in life higher than our own. If we have neglected to put forth the efforts which might have placed us beside them, we should not try to palliate this failure by envy and hate. This brings to my mind a precept that has often been enunciated, and should be indelibly inscribed upon the minds of all persons who strive for success:

"Envy and malice are nothing more than homage, rendered to Superiority."

We often pay a high compliment to people we dislike by talking about them behind their back. The fact that they are constantly on our mind is evidence that they have made an impression, and we show our inferiority by proving that we are not big enough to admit it.

Confidence is often mistaken for ego, or vanity, and we like to refer to successful people who have confidence in their ability and have turned this confidence into success, as being "swell-headed," and we mistake the pride that comes from achievement for what we choose to call "high-hatting."

We all have our little vanities. I believe that all people have a natural ego; it is developed in child-

hood and the first touch of it comes to us in our infancy and it grows from childhood to adult life.

Mother dresses us in our finest "bib and tucker," and we are sent out into the street to strut and mingle with the other children, so that the whole neighborhood may be apprised of the fact that we have a new dress, bonnet or pair of shoes.

There are always children in the neighborhood "not nice enough" for us to play with; so mother informs her darling daughter, and in any back-yard argument—"My dad could lick your old man" is a foregone conclusion with every mother's son. If by any chance the family happens to be on speaking acquaintance with a policeman, our vanity knows no bounds, and as we grow a little older, if we are deprived of some of the luxuries that our schoolmates enjoy, we never admit it, and they begin to live in our imagination. We have a little way of our own of making the imaginary real. How often we have "left our watch on the piano" or had to hurry home from school "to help entertain a rich uncle." All through our lives, no matter how long we live, nor how high or how low our station, Cinderellas and Jack-the-Giant-Killers live in our mind,—we all love to boast. The most interesting subject in the world is too often ourselves.

The little vanities of our childhood grow up with us and become our ego later in life. And often, with the slightest success, this ego becomes so exaggerated

that it may destroy our chance for the full measure of achievement.

Pride, not ego, is the thing we should cultivate. A degree of pride, if properly restrained, becomes a force in everyone's life. Success would be very hollow if there were no pride in receiving its reward. It must, however, be free from vanity; otherwise it ceases to become a force, and instead of adding to our mental brilliance, it takes on the cast of stupidity.

There are many reasons "Why the spirit of mortal should be proud"—notwithstanding the fact that "Man is mere dust" and "One deep breath of Fate would blow him into eternity," I do not believe it is possible to have a well balanced confidence in one's-self without having a certain amount of pride. Under proper conditions, it is a primal condition of success and achievement.

I do not agree with the philosophers who number pride as one of the principal vices, and warn us that—"Pride always goes before a fall." Lack of pride means lack of confidence. We should take a certain pride in doing well, but we should guard ourselves in the matter of pride in our accomplishments, because one of the surest ways to become a failure is to become a victim of false pride.

The lack of confidence takes away the luster of our personality. In building up in our minds the idea that we are inferior to others, we develop timidity. I say develop timidity, because I do not believe that children are born timid. The child mind knows no

fear until mistrust is brought about. Therefore great care should be exercised not to destroy that natural confidence that children have in themselves; and if a tendency towards timidity is noticeable, that is the time to begin to build self reliance, and close forever the door upon timidity, making impossible that feeling that they are inferior to others.

If we lack confidence in ourselves, we form the habit of asking other people to make decisions for us. This is a very dangerous procedure, for the reason that the persons we go to for advice seldom, if ever, know all the circumstances, because many times we will not tell the full truth; and if they do know all the circumstances, they cannot be expected to display any sound judgment about helping us solve our problem. I do not mean by this, however, that we should ever reach the stage in life where we feel that we do not need advice. That time never arrives in the course of human activity. No person ever becomes so endowed with wisdom that he requires no counsel.

Every smart business person has someone he can trust and turn to for advice, when an important move is about to be made. There is a vast difference, however, between seeking advice, and asking other people to do our thinking for us. I think one of the greatest tragedies of life is to see persons balancing between the desire to succeed and the fear of failure, because they are wholly lacking in confidence, and cannot make a decision.

Let us see how this lack of confidence affects our

daily lives. Timid persons instinctively hate. Their hatred in the beginning is a mere impression. They note two persons engaged in conversation; they are sure they are being talked about. When they hear laughter around them, they are sure they are the cause of it, and that they are being ridiculed because of their awkwardness.

Every word and every action of those around them becomes matter of serious contemplation, and the slightest remark is accepted as a personal insult. They can never free themselves from this anxiety and mental diffidence, even after evidence that their suspicion has not the slightest foundation upon which to rest.

Paradoxical as it may seem, persons devoid of confidence in themselves often become the victims of ego, and actually believe that everybody is watching them. This state of mind may be carried so far that persons thus afflicted will blush when they walk across a room. They are consumed with the idea that all eyes are fixed upon them.

Some psychologists are of the belief that self reliance is inherited. They also contend that timidity may be inherited, and that the reason many people are so timid is that they are born that way.

I do not believe this, and a study of children, I think, will disprove this theory. I believe when you find a timid child you will find that it is timid because of one of three reasons: First, because of poor health;

second, because of ridicule; third, because of unwise punishment.

It is a well known fact that we can mould children's minds in the right direction, and build the sense of self reliance through the power of suggestion and example.

As children, we throw ourselves on the floor, scream and kick up our heels, and mother then tells us that "we are too nice to act that way." We are taught to subdue our temper and to modify our actions; in other words we are taught to behave ourselves, and I believe if, for some reason, people are timid they could overcome it by training, much as we train the mind of a child. The baby will allow the pup to eat from its plate until it is taught that this is not a nice thing to do, and gradually it begins to understand the difference between itself and the dog. The child, before conceptional education, knows no principle of behavior other than the immediate satisfaction of desires. It takes what it wants without consideration of property rights, and at first, when corrected, will display passion and violent anger until it is old enough to understand that it must have consideration for other people's feelings.

Since it is true that we may train the child's mind, why is it not reasonable to assume that when we discover the lack of self-confidence it may be restored by training? The adult mind may acquire, through study, what it lacks. Suppose, for example, that a man raised in the back woods were suddenly thrown

in the midst of polite society; if this man is in possession of ordinary intelligence, he could in a short time acquire the manners of the people around him. And so, with persons who lack confidence in themselves. They should study themselves, discover the source of their fear; they should not avoid things that try their mettle, but face the situation with a determination to win.

Self-reliance then, being such a vital element in success, we should make a firm determination not to look to others for support, but to stand firmly on our own ground. Self-confidence is the secret of all individual growth, and is the master-key to all the difficulties in every profession or calling. When we lean on others we make mental crutches for ourselves and if we are not careful we may go through life as mental cripples.

Help from within always strengthens; but help from without invariably enfeebles its recipient. It is not in the sheltered garden or the hot house, but out on the rugged mountainside where the storm beats most violently that the sturdiest trees are reared.

The person who dares not follow his own independent judgment, but goes perpetually to others for advice, soon becomes an intellectual dwarf and destroys that self reliance which plays such an important part in a successful life.

There are many people of vivid imagination and fine personality, who, instead of carrying their own burdens, are always dreaming of some Hercules that

they hope will come along and give them a "lift." They have dreams of some old bachelor, with a bag full of money and a trunk full of stocks and bonds, who will drop dead and leave his fortune to them.

God never intended that strong independent beings should be reared by clinging to others, like the ivy to the oak, for support. The difficulties, hardships and trials of life—the obstacles one encounters on the road to fortune—are positive blessings. They knit the muscles more firmly and teach us self reliance. Peril is the very element in which power is developed, and we must learn that ability and necessity dwell in the same house.

Children of the rich are indeed often poor; being raised in the lap of luxury, having every step of their path made smooth, they are never compelled to fight against the armed resistance of misfortune, and are literally robbed of their greatest chance to live a happy life.

The great personalities of history are those of humble parentage, whose cradles were rocked in lowly cottages, and who have been buffetted about by fate. Without dependence on others, they have been able to build within themselves that self-reliance that made them immortal.

While we learn to depend upon others, we gradually cease to think; and letting other people do our thinking for us, we soon become machines. We cannot learn chemistry by inhaling laughing-gas, nor can we learn to swim by riding in a motor boat, even with

bathing suits on. We never learn to walk if we never get out of the cradle, and we never will become successful if we allow someone else to push us about in a mental go-cart. If we do this, our mentality will remain in its infancy.

If we lack the self reliance to hew our own path, we must then travel in a groove already fashioned. When we are suddenly ejected from this long accustomed groove, where, like a toad imbedded in the rock, we have made a niche exactly fitted to our shape, we present a wretched picture of helplessness, and whenever opportunity presents itself that might suggest a way to establish our independence, we can only shake our heads and say "it can't be done." What many persons want is a place where they are not obliged to depend upon themselves, where they have a fixed amount of salary, a fixed amount of work, and a certain number of hours to do it in. Many a person of respectable intellectual powers has gone down to ruin and died miserably because of this mental laziness.

Instead of believing that we are creatures of circumstances, it is better to learn that we are the architects of our greatness. Our strength is measured by our plastic power. From the same materials one person builds a palace, another a hovel.

Our warehouses and our beautiful mansions are all bricks and mortar, and bricks and mortar remain just what they are until the architect makes them something else.

This is so true that often in the same family, in the same circumstances, one will raise a stately edifice, while another—vacillating and incompetent—amounts to nothing. The block of granite which was an obstacle in the path of the weak, becomes a stepping stone in the path of the resolute. The difficulties which utterly dishearten one, urge the other to fight.

Too often we become, to a great extent, the slaves of our environment, and this environment often dictates how we conduct our life, even to the most minute detail. The code of society is stronger with some people than their desire to succeed. We often see a person at table who would rather go hungry than pick up the wrong fork, because he fears he will make a mistake. Yet the same person, during the course of the meal, will not hesitate to tell of some experience he has had in which he was defeated, and without the slightest compunction will admit that he lacks confidence in himself. Instead of sighing for an education, money and higher station in life, and declaring that if we only had these things "we would be somebody," remember that if you have self reliance, you can become somebody, and all the things you desire will be part of your success.

CHAPTER XXIII

PERSEVERANCE

Perseverance built the pyramids on Egypt's plain, erected the gorgeous temple at Jerusalem, reared the seven-hilled city, inclosed in adamant the Chinese empire, scaled the stormy, cloud-capped Alps, opened a highway over the water wilderness of the Atlantic, leveled the forests of a new world, and reared in its stead a community of states and nations.

No matter how accomplished we are, until we learn to persevere, we are not on the road to success. Perseverance is the faculty which gives us the power to accomplish. When we persevere, we do not allow ourselves to be turned aside from our purpose. Perseverance gives us the power to proceed in spite of many involved obstacles that multiply themselves as we progress. It is a form of energy which enables us to develop strength of will.

Without perseverance, the trying tasks of the day result in discouragement, and a feeling of hopelessness overtakes us. The art of marching directly forward toward the goal we have set, ignoring all obstacles great or small, is the first thing we must acquire.

Persons who possess perseverance are able to keep on walking steadily in the path they have chosen despite the many pitfalls encountered along the way.

Persevering helps us overcome weaknesses which would serve to defeat our will. It keeps us from turning back; people who persevere notwithstanding obstacles learn not to admit their own incompetency, and this is one of the most important factors in success.

Never at any period in the history of business was perseverance more necessary than in the present day. The spread of general education has developed so many talents that were formerly dormant, and has increased the number of competitors in every struggle.

We hear much talk about every line of business being overcrowded. You are advised not to take up this or that occupation because in it there are already great numbers of people not making sufficient money to live. I was advised by a well-meaning business man not to give up my music, and to keep out of selling. His advice was based on facts he had read in a survey of various occupations showing the number of people employed in the selling field.

There is no business one can go into and have the entire field to herself, but business now has been divided into so many different departments that while they seem overcrowded, there is always plenty of room at the top for the one who will persevere and become a specialist. As I have pointed out in previous chapters, the great army of unemployed is made up of people whom we might term "Jacks of all trades but masters of none."

If we analyze various businesses their division into specialties becomes apparent. The banking business was formerly conducted by people who were familiar with all branches of banking; today in our modern bank we find many departments. While these departments are part of one institution, they are operated as separate entities, and people employed in these various departments become experts in their work. So it is with all businesses. They are subdivided into various departments, each one being operated on a high plane of efficiency and demanding expert qualification on the part of those who operate and manage it.

In automobile manufacturing, each man has his part to do. As the assembly line moves slowly along, each mechanic performs some operation, and in a few moments we watch the car, at the end of the line, driven away under its own power, ready for the market. So it is with modern business—each department has its part and function in the whole scheme of operation.

It is not true that business is overcrowded, for there is always room in every department for the person who will become expert through study and perseverance.

When I was a child the family doctor was supposed to be familiar with all branches of medical science, from testing the eyes to pulling teeth. The Country Doctor not only performed all medical and surgical functions, but carried his drug store and laboratory

along with him, where he manufactured for his patients all the medicines necessary to effect a cure. The family doctor has now passed out of existence, because no one has faith in the doctor who claims he can cure all. People nowadays appreciate, even in professions they do not understand, such as medicine and law, that the specialist is the best man to employ when they are sick or in trouble. Even in the little village we find our specialists, and every college and university in the country has special branches of study to cover each department of science.

I often think of the human brain as a library with shelves of books where we keep certain information on various subjects; and when called upon to solve certain problems we have this information recorded in our mental library. We can turn to it as readily as we might to the text books used in libraries for reference.

We speak of "general education"; and, of course, there must be a certain amount of study on general subjects that we find of value to us, the same as we find in the graded schools before we go into the higher branches of study. But the most important thing is to know some one thing better than all others. This can be brought about only by deciding the kind of work we would like to do, preparing our mind to do it, and then backing it up by industry and perseverance.

Perseverance is the one attribute that will remove

all obstacles from our path—it is the trail blazer that has made progress possible.

Let us analyze the word "obstacle": it is that which hinders or blocks the way. Let us consider, then, what sort of obstacles or hindrances we may come upon that will block our progress: I think we could easily classify them as follows: Laziness, discouragement, lack of confidence in one's own ability, and failure to persevere.

Laziness implants in our minds the hatred of effort. We like to do things that are easy. We avoid anything that requires concentration or that will force us to sustained attention. When we have an opportunity to do something, the first thing we want to know is how easy it is. It never occurs to the person who is lazy that there are many people willing to perform the easy task that requires no effort or concentration or special ability, and consequently has small reward.

People attracted to occupations that are free from serious difficulty, that require no ability, condemn themselves to second-rate work forever, because they kill the most important attribute of success, ambition. When we lose ambition we begin to destroy our character, because when we find a person lacking ambition, we generally find that he lacks in pride. With these two cardinal features of success absent, to build success would be like trying to build a house without a foundation.

Laziness always results in the lack of moral tone,

which has a tendency to keep persons thus afflicted at a distance from everything which could possibly be called work.

The penalty of laziness is not only that we do not make money and succeed in business, but we soon become social outcasts. Successful people despise those who are lazy, and avoid them whenever possible.

It is striking how laziness and dishonesty are associated, and how easy it is for a lazy person to become dishonest. Lazy people desire things other people have, but because of their laziness they will not earn them. Lacking in the essential industry that would make these things possible, they resort to trickery, and try to substitute deception for hard work. They drag along in a half dead existence, choked by the growth of innumerable faults all springing from the one primary defect—laziness.

Discouragement

Next to laziness comes discouragement, which is the surrender of all will power, so far as working toward a definite end is concerned. Persons easily discouraged go happily along their way until they come upon some unexpected obstacle which immediately becomes a barrier in their path.

To the person who has sound courage, backed up by determined will, an obstacle becomes a challenge, and instead of allowing it to overcome him, it becomes a stimulus, and has a fascination, exciting in him

the instinct to fight and to persevere on the path to success.

Persons of wavering courage lose heart with every single reverse, permit it to retard the accomplishment of their aim, and recoil before a slight obstacle as if it were unsurmountable.

This lack of will power can be easily traced to the next subject for our consideration—the lack of confidence.

Lack of Confidence

Lack of confidence, as a general rule, can be traced to the lack of knowledge. We are afraid of the things we do not understand. A simple illustration of this lies in an experiment you can make in your own home.

In your own home you can walk from cellar to garret in the darkness with assurance. You know just where the doors are, where you have to take the step down or up which will lead you to the stairway. Although it may be dark, you have confidence because you know the way. However, if you make the same experiment in a strange house, you are afraid to move in the dark, fearing that the next step might take you headlong down a flight of stairs that you did not know was there.

This is exactly the same mental process that takes place in other phases of life and business. If you go out to sell merchandise and you know nothing about the art of selling or about the merchandise itself, you

are just as much afraid to approach people as you are to approach the stairway in the dark.

In the dark ages, before primitive man understood the elements, he was afraid of the sunrise and the sunset, afraid of the moon. When thunder and lightning crashed about his head he would crouch in the darkest cave he could find. Gradually as man's mind developed, he captured the elements and made them work for him; and so we can turn our fear into confidence if we understand.

The ship coming into the harbor, proceeds on its course guided by the lighthouse. If that light becomes extinct, the ship may be tossed about and thrown from its course because there would be no way for the navigator to get his bearings. So it is with us in life. When we enter a business, we must study that business, know its course, understand its charts, get the information and the facts that will serve as the lighthouse. Knowledge illuminates the road and gives us the means of keeping straight on our path and arriving at our destination. It becomes a matter of knowing the road.

Failure to Persevere

Activity is indispensable to the person who wishes to persevere. We have spoken already of enthusiasm, but one kind of enthusiasm we must be very careful about, a false enthusiasm, which often assumes the form of activity and fools the person who is its victim into the belief that she is very busy. Running around

in circles never gets us to our destination. Loud talking, waving of the arms, becoming exasperated, using unusual gesture, all in the hope that we can arouse enthusiasm and create activity, is one of the surest ways on earth of fooling ourselves.

However, we have a contrast that we must watch for. Often the person who lacks in perseverance assumes a sort of poise that is often mistaken for great strength of character, and we sometimes refer to these people as being possessed of unusual ability to persevere.

Such persons have a cool reserve; they do not take part in discussions; seldom if ever do they assert themselves or take definite sides of any question. This is, however, the usual and natural manner of people who do possess talents of courage and perseverance, and have unusual faculties of mental comprehension.

Lack of perseverance and lack of self-confidence can easily be hidden by the calm exterior that we have referred to as poise. If we are truly in possession of poise we have mental balance, and this mental balance will give us, or make possible the development of one of the most important faculties in the acquisition of self-confidence and perseverance—and that is—attention.

Attention is very important, because without it we do not learn. If we pay close attention, we gain from our experiences. We note cause and effect. Attention is the first faculty the baby develops. It is a

most valuable attribute of mind, and one of the surest ways to develop perseverance, because it requires concentration. Without this quality of attention, no enterprise can be conducted to a successful issue. People dead in earnest about success will never allow themselves to forget that the habit of paying the closest attention is absolutely a necessity.

Attention furnishes us with the experience which could not exist if we did not use every care to fix in our mind the details of things on which we will begin to build later on. It is through the power of attention that the inventor is able to make changes in his creations; it is the power of attention that makes possible observation, which forms the essential foundation of all education. It is also by virtue of attention that motive ideas transform themselves into active forces.

I cannot make it too clear, however, that all that has gone before, everything we have talked about, all these various qualities that go to make up success, will come to nothing unless we practice them. If we study them and practice their precepts they will at last lead us to success, by making impossible disappointment and the distress that follows. We will know what to expect, but if the unexpected comes upon us, instead of our becoming discouraged and having a feeling of being overwhelmed, it will be a challenge, and the spirit of contest will become so fascinating that we will enjoy it.

History and biography abound with examples of

signal patience shown by great men under trying circumstances. The Chinese tell of one of their countrymen, a student, who, disheartened by the difficulties in his way, threw down his book in despair. He saw a woman rubbing a crowbar on a stone and on inquiring the reason was told that she wanted a needle, and thought she would rub down the crowbar until she got it small enough. The student, inspired by this example of patience to "try again," resumed his studies and became one of the three foremost scholars in the empire.

Sir Isaac Newton gives us a famous demonstration of patience and perseverance when his dog Diamond upset a lighted taper on his desk, destroying a manuscript which had required years of labor and calculation. A like mischance befell Thomas Carlyle when he had finished the first volume of his French Revolution. He lent the manuscript to a friend for perusal, and it having been left, by some carelessness, on the parlor floor, the maid-of-all-work, finding what she supposed to be a bundle of waste paper, used it to light the kitchen and parlor fires. The first composition of the book had been a labor of love; the drudgery of re-writing it, with no help but memory, was contemplated by the author with a degree of anguish which is not easy to conceive. Yet, without wasting time in plaints, he set resolutely to work, and at last triumphantly reproduced the book in the form in which it now appears. A similar anecdote is told of Robert Ainsworth, a celebrated writer and anti-

quary of the eighteenth century. He had toiled for years in compiling a voluminous dictionary of the Latin language, during which time he had given so little of his society to his wife that, before he had quite completed the work, she committed it to the flames. Instead of abandoning himself to despair, he began at once to re-write the book, which, with almost incredible labor, he finally accomplished.

Men of genius have seldom revealed to us how much of their fame was due to hard digging. There were many headaches before the polished verses that fall so harmoniously on your ear were tortured into shape; many a trial before Michael Angelo hewed out in marble or personated in fresco the awful conceptions of Dante.

William Pitt, before he was twenty years old, had read the works of nearly all the ancient classic authors, many of them aloud, dwelling sometimes for hours on striking passages of an orator or historian, noticing their turns of expression and trying to discover the secret of their charm or power. The "silver-tongued" Mansfield not only translated all of Cicero's orations into English, but also re-translated the English orations into Latin.

Yet nothing is more common than for people to be dissatisfied with their callings, and grumble because they are chained to them by the necessity of earning a living. Losing all interest in their work, they go shifting about from this business to that, following nothing long enough to make it pay, but just long

enough to see that it too has its thorns, perplexities and vexations.

Perseverance brings success.

In this chapter I have repeated and reviewed Perseverance, Self-reliance, Confidence and Courage, because I want to impress upon my reader the paramount importance of these subjects. The difference between life and death in the human body is the methodical beating of the heart. Without it the most distinguished life passes out of existence; and so it is with your success if you try to build it, and leave out of its formula the important ingredients which we have reviewed in this chapter. You may have a success formula that contains Hope and Ambition, but its effectiveness will be naught without perseverance, self-reliance and courage. So my advice to those who wish to know success is to read this chapter many times and with the most studious concentration.

CHAPTER XXIV

MAKE SUCCESS A HABIT

One of the surest ways to keep out of the ruts is to make success a habit by making our job or business a hobby, rather than drudgery or work. Did you ever notice how fast the time flies on a holiday? In fact the clock does not move any faster on a holiday than any other day, but time flies when we are interested, and work is never drudgery when it intrigues us.

The old proverb that "all work and no play makes Jack a dull boy" is too true in modern business, and we should not look forward to a day's work as just so many distasteful hours, but should start the day with the spirit that that day is as a page in a story book which will hold our attention because of a new found interest.

There are many people who know how to play as well as how to work. This is not true, however, of the average person, and particularly women. Many women who are in business are compelled to go home and do housework as well; in some cases the housework is the recreation, and in other cases, the business is the recreation; it makes little difference how this diversification is brought about, as long as it is accomplished.

I knew a very prominent surgeon who worked so

hard during the day he was unable to sleep at night. One evening while he was lying down trying to get some rest he was disturbed by his young son, who wanted him to read aloud some wild-west detective stories. To please the boy, he read to him; but sleep soon overtook him and he had the finest night's rest he had had for years. From that day to this he has made a practice of reading some light novel or story of adventure which has absolutely no bearing whatever on the reality of his profession; in other words, he has learned to relax, and thus prevented dying at the top from mental and physical drudgery.

Society appears to be split into two great classes—those who are over-anxious in the pursuit of wealth, passing their days in a ceaseless paroxysm of excitement and activity, and denying themselves all enjoyment but that of money getting—and those thoughtless votaries of pleasure who squander their all upon sensual enjoyment, plunge recklessly into debt, and are only intent upon some new scheme of gratification or device to dodge the sheriff. Between these two classes the pendulum is kept always vibrating, and can never come to rest.

However, there is another cause for our dying at the top, which is probably more deadly than overwork, and that is to allow our brains to die for want of creative thinking. Everyone should learn to do some deep thinking, and a good practice that in time will become a habit is to concentrate on the creation of some new idea which may be foreign to the busi-

ness we are in. I knew at one time a very prominent attorney who spent his Saturday afternoons and Sunday mornings in overalls working on a new tractor. He said that continual thinking in the lines of his profession made him mentally dull; and that is true with many of us. The way to reap a harvest is to sow seed on fertile soil, and the way to keep the mind alert and build creative power is to do some deep thinking or deep studying about questions that are foreign to our every-day life.

Horse-back riding is supposed to be a very good exercise, because it shakes us up, and brings about a new and more vigorous circulation of the blood. We can do the same thing to our mental machinery by shaking it up once in a while. If this is practiced regularly it may become a habit, and since mankind is so susceptible to habit, it seems it would be just as easy to form a success habit as to form the habit of not being successful.

Beginning with single acts, habit is formed slowly at first, and it is not until its spider's filaments are woven into thick threads that their existence is even suspected. Then we find that while habit may have had its beginning in cobwebs, it has its ending in chains.

Gulliver was bound as fast by the Liliputians with multiplied threads as if they had used ropes. Snow falls unperceived upon the mountain top; the flakes soon gather into a drifted mountain which comes roaring down like an avalanche, sweeping all before

it. As this snow comes together, flake by flake, so are our habits formed.

We speak of habits. They are generally associated with failure—as bad habits—but we can, if we will, cultivate the habit of success, and make it our second nature. Whatever your calling in life, you can form the habit of success in it.

And the first step in forming this habit of success is method.

Method is essential in all lines of business. With methodical habits we get through our day's work easily and with economy of time. Method is like packing things in a box. A good packer gets in half as much again as a bad packer, and it is very evident that without method we could never go far in business.

A powerful incentive to the formation of business habits is found in the fact that, once formed, they operate spontaneously.

When we learn to school our senses in the habit of methodical and accurate observation we are not obliged to force our minds to accomplish things.

When a merchant has acquired the habit of watching the markets, studying the laws of supply and demand, ascertaining the probability of financial crises, and looking after other details of his business, it becomes a sort of an excitement instead of a wearisome effort. The habits of order and observation, which require the most painstaking care to form, often become a hobby at last which one delights to ride as much as a child his rocking horse.

In past ages, before the invention of the steam-engine and the electric telegraph, when commerce had a narrow range, but few faculties of the mind were called into play by business; but today, when submarine cables and radio make of the whole world a whispering gallery, and the fluctuations of one market are felt in every other, when so varied a knowledge and so constant a watchfulness are necessary to success, it cannot be doubted that application to work, absorption in affairs, contact with men, and all the stress which business imposes, give a most efficient training to the intellect, and the highest scope for the development of character. When we consider what mental powers are demanded to conduct a colossal trade or to push through any great commercial scheme, that it demands sound judgment, precise adaptation of means to ends, great energy, promptness of decision and action in emergencies, skill in organizing and tact in managing men in large numbers, as well as many minor qualities—we must conclude that success must become a habit in big business.

Another habit that, when formed, adds much to our success is dispatch. Other qualities upon which we have insisted are of more vital importance, but when this is added, it puts the keystone to the arch of a business character. Many professional men, traders, and artisans, do their work thoroughly, accurately and punctually, who fail just here. They have never caught the knack of doing it quickly. Hardly

anything is more characteristic of a first-class workman than the brisk, expeditious way in which he executes any job intrusted to him.

Of course quickness should always be secondary to thoroughness. Nothing can atone for the lack of completeness and accuracy. True dispatch is not a smart and facile activity, which skims over a subject lightly, or dashes off a job perfunctorily, satisfied with imperfect work provided it is done speedily. It is quickness which follows from thorough knowledge and the highest skill—from the perfection of method—which takes everything at the right time, and applies to it the needed resource. It is the triumph of experience and system. To the energetic, systematic person it matters not how complex a business is; nor how it taxes his faculties. So much the more does it evoke his latent powers and increase his capacity of doing, so that a vast amount of work is accomplished with greater ease than a very small amount by a slow person.

It is an inestimable advantage when to the habit of dispatch is added the gift of readiness—the ability to use all one's abilities.

System

There is no business which does not demand system. The meanest trade exacts it, and will go to ruin without it. But in a complicated business it is indispensable. It is this which binds all the parts together, and gives unity to all the details. Without system

the vast energies of the great merchant who gathers and distributes the products of every clime, linking the four quarters of the globe by far-reaching agencies, would be an impossibility. Commissioners of insolvency say that the books of nine bankrupts out of ten are found to be in a muddle—kept without plan or method. Let every woman, therefore, see to it that her work is systematized and arranged according to a carefully studied method, which takes up every problem at the right time and applies to it the proper solution.

The professional or business woman, or even the housewife, who despises what we call "routine" will never do anything well. It matters not how clever or brilliant she is, nor how fertile in expedient, if she works without a system, catching up whatever is nearest at hand or trying to do a dozen things at once, she will sooner or later come to grief.

Accuracy

The necessity for accuracy in order to succeed in any calling is so obvious as hardly to need remark. Vital in scholarship, of the utmost importance to the professional man, it is just as indispensable to success in trade or the mechanical callings. Whatever is worth doing at all is worth doing well. It is better to do a few things carefully, precisely as they should be done, than to do ten times as many in a loose, slovenly way.

Evident as all this is, yet hardly any quality is more rare than that of accuracy.

Punctuality

Punctuality is another virtue which must be cultivated by all who would succeed in any calling, whether lofty or humble. It is emphatically the virtue of a mercantile and busy community. Nothing inspires confidence in a business man sooner than this quality, nor is there any habit which sooner saps his reputation than that of being always behind time. Thousands have failed in life from this cause alone. Unpunctuality is not only a serious vice in itself, but it is also the parent of a large progeny of other vices, so that she who becomes its victim becomes involved in toils from which it is almost impossible to escape. She who needlessly breaks her appointment shows that she is as wasteful of other people's time as of her own. Her acquaintances readily conclude that the woman who is not conscientious about her appointments will be equally careless about her other engagements, and they will refuse to trust her with matters of importance. To busy people, time is money, and she who robs them of time does them as great an injury, so far as loss is concerned, as if she had picked their pockets or paid them with forged checks or counterfeit bills.

Whether a person steals from me a dollar or the half hour in which I can earn that sum is to me a matter of indifference. The former theft may be the

more demoralizing to the offender; but my loss is as great in one case as in the other. It has been said that there is as much injustice and cruelty in destroying a person's comfort during the five minutes you keep him waiting as in giving him an actual blow. But suppose ten or twenty people are kept waiting. Although it may be but a few moments for each person, see what this amounts to in a business day, where every moment is precious! And this loss is brought about by inexcusable negligence.

It is a familiar truth that punctuality is the life of the universe. The planets keep exact time in their revolutions, each, as it circles around the sun, coming to its place yearly at the very moment when it is due. So in business, punctuality is the soul of industry, without which all its wheels come to a dead stand. If the time of business people is properly occupied, every hour will have its appropriate work. If the work of one hour is postponed to another, it must encroach upon the time of some other duty, or remain undone; and thus the whole business of the day is thrown into disorder.

Punctuality should be made not only a point of courtesy, but a point of conscience, and a woman going into business should make this virtue one of the first objects of acquisition.

To sum it all up, what is business but Habit—the soul of which is regularity? Like the fly wheel upon the steam engine, it is the principle which keeps the

motion of life steady and unbroken, distributing the forces equally over all the work to be performed.

But such habits as I have recommended are not to be formed in a day, nor by accident, nor by fits and starts. Once attained, they are fortunes of themselves for their possessor.

Form the habit of success.

It's the Little Things that Count

Another indispensable element of success is attention to detail. Some years ago an Eastern merchant, who had amassed a large fortune, was asked to what he attributed his success. Was it to mere chance? No; for other men had even better luck yet did not get rich. Was it to industry? Not wholly, for many persons as untiring in their efforts as himself had remained poor. Was it energy? Only in part; for he had observed that even the most energetic men sometimes failed. But, if there was any one thing to which, more than to others, he could attribute his wealth, it was that he had made it a point never to neglect the details of his business.

Many business men, he added, content themselves with planning. Regarding comprehensive views as incompatible with scrupulous attention to small matters, they leave the execution of their schemes to subordinates; and the result is that, in the majority of cases, their plans fall through in consequence of the neglect of some clerk or other employee, and they remain forever at the foot of the ladder.

Does not every day's experience prove the good common sense of these observations? In the case of gifted men, especially, what cause of failure do we find more fruitful or more frequent than that here indicated—contempt for details? Their souls fire with lofty conceptions of some work to be achieved; their minds warm with enthusiasm as they contemplate the object as already attained; but when they begin to put the scheme into execution, they turn away in disgust from the details and vulgar drudgery which are required for its perfection. Hence the world is full of mute, inglorious Miltons, who languish, not from lack of talents, but because, in spite of their many brilliant talents, they lack something which the famous possess. Some little defect mars all their excellence, and they hang fire. They are like Swift's dancing-master, who had every qualification except that he was lame. The watch is nearly complete—only it lacks hands. The mouse-trap is just the thing—but they have forgotten the cheese. Such men bewail their fate, and so would addled eggs, if they could speak; addled eggs, which are so like the good, but so unspeakably different. Failing to do the small tasks of life well, they have no call to higher ones, and so they complain of neglect; as if the skipper of a schooner, on which every rope was sagging and every sail rotting, through his negligence, should complain at the injustice done him in not making him commander of a seventy-four!

The truth is that, to be successful in any profession, one must have what has been called "an almost ignominious love of details." It is an element of effectiveness with which no reach of plan, no loftiness of design, no enthusiasm of purpose, can dispense. It is this which makes the difference between the practical man, who pushes his thought to a useful result, and the mere dreamer; between the Stephenson who created a working locomotive-engine, and his predecessors, who conceived the idea of it, but could not put their thoughts into execution. In literature it is the conscientious and laborious attention to detail—nicety in the selection and arrangement of words—that distinguishes a masterpiece of composition from a merely clever performance.

The difference between first and second class work, in every department of labor, lies chiefly in the degree of care with which it is executed. All successful people must have the capacity for minute detail, like the elephant that can move a tree or a pin.

There are many people who consider details beneath their notice. It is the little things that, in the aggregate, make whatever is great. It is the countless grains of sand that make the beach; the trees that make the forest; the successive strata of rock that compose the mountain. It is the myriads of stars that make up the milky way.

And this is true of happiness. It is often the little things that make us unhappy. If someone passes us on the street without speaking to us; we walk into a

room and we are not introduced; the telephone call or the telegram we did not get; the little notes that were never written; these little things bring us unhappiness and anxiety. We often illustrate it by saying that "it is the straw that broke the camel's back."

CHAPTER XXV

JUST A HEART TO HEART TALK

The first great lesson I learned was the one of cheerfulness. I had been blessed from my early childhood with a sunny disposition and believe that it has been an important factor in my accomplishments.

Worry kills more people than work. The little petty trials of life often take more from it than hard and continuous work.

When I talk to my sales organization I like to compare a smile with the spark plug in an automobile. When you lose the twinkle in your eye you lose the spark—look out—your mental machinery is running down.

A smile is old-fashioned, and it's the one thing that never goes out of style. Like honesty it wears well and always finds a ready market; by force of habit if we keep smiling it keeps our chins up, and keeps us looking straight ahead. You never see people who habitually smile go about with their heads hanging down.

Cultivate cheerfulness—it is the flower of life. Bear in mind that no one has a corner on happiness—there is always enough to go around. Do not get in the habit of waiting for happiness to come to you—create it.

A sunny disposition will always ward off the blows of life. A ship will often survive the hardest thumps of the sea, but may be sunk by water slowly seeping through its seams; that's how worry takes advantage of us; it overtakes us gradually. So one of the most important of all things is to cultivate a cheerful attitude toward life. Learn to smile; despair will flee as fog before the rays of the sun. If your station in life is uncongenial resolve to do one of two things—either make up your mind to be happy in it or raise yourself above it.

There is no business or profession so forbidding or occupation so menial but that, if you strive to extract the utmost happiness from it, you may twine about it the roses of fancy and hide most of its thorns.

Next to cheerfulness vision is most important. Through vision we bring about the reality of the unseen. I remember how through the long nights at the switchboard I painted pictures of the future of myself and boys. Although I often felt more like crying than anything else, it was that vision and that planning for tomorrow that made it possible for me to keep going. I realize, however, that it is difficult to convince ourselves of the reality of something we cannot perceive through the senses or see with the eyes.

Yet the most real things we know anything about are invisible; they have never been seen by mortal eyes.

And right here lies the great difficulty for most

women, in changing undesirable conditions; in getting away from occupations that are making them unhappy and holding them back. They cannot see beyond the present; they have not learned how to visualize the future, to look into the tomorrow.

You must learn that everything in the visible world that mankind has produced was once just a mental vision. The power of mind picturing or visualizing the thing that we want to come into our lives, the having a vision of what we want to be, is of utmost importance.

To turn from the piano to a welding machine is quite a change in environment and circumstances of life. Yet through all of it I never questioned for one moment my ability to get back as much of my happiness as was reasonable to expect in the circumstances. I realized that no matter what my present circumstances and environments were if I would hold fast to my mental vision I could create what I wanted and make possible what seemed at that time impossible.

So vision and cheerfulness are two of the important things that we must cultivate in order to build success.

The silver Leviathan which just crossed the Atlantic, not in the water but in the air, was first the vision of its creator.

When that stalwart young American dropped out of the Milky-Way into the lap of Paris, and exclaimed "Here 'We' are!" it was just another thrilling incident which reflected this law of vision and courage. Time

was when over the hill was far away, and when the heavens seemed to be the ceiling of the earth, but through the imaginative and visionary powers of mankind we are now making Mars our suburb.

The chimes of Westminster Abbey may now be heard in the humble cabin of the mountaineer in the far-away Rockies, and radio broadcasting has brought the ends of the earth to be our next-door neighbor.

We could fill page after page with startling and striking stories brought about by the miracles of science which have been brought out of the unseen into the realm of reality, and if we should take each one apart and analyze it, we would find that it contained the element of success we have named here, making dreams come true by having a vision; backing up this vision by hard work, courage, self-reliance and decision.

Decision is the supreme authority of the mind. It is the last court of appeals, and is the motor—the driving wheel and fountain of motive power.

A vacillating person, no matter what his ability is, is always pushed aside in the race by those who have determined wills. The shores of life are covered with stranded wrecks of lives and careers of people with brilliant abilities who have been wanting in the power of decision, and who, because of the lack of this quality, have perished within sight of their goal. Hundreds of people go to graves of obscurity who have become obscure only because they lack the decision to make their lives a success.

Of course there are occasions when caution and delay are necessary, when to act without long and careful deliberation would be madness. All decision must, of necessity, have balance.

It has often been said that prudence is the better part of valor, and it is true that we must be conservative up to a certain point, but beyond that a hesitating policy is often more injurious than haste.

Not one of us knows what the future holds in store, consequently we must take some chances; but for the most part failure in life may be traced to procrastination and lack of decision. Women who are never sure of their own minds are continually debating with themselves during the whole journey about which side of the road they will take; and in the meantime they keep winding from one side of the road to the other.

Many a fortune has been made by prompt decision, although at some time we must expose ourselves to considerable risk and we must learn how to sacrifice a little to win a great deal. To know when to sacrifice minor objects in order to accomplish a great end requires the soundest judgment and decision.

Decision gives us presence of mind in the face of danger. People have often performed great feats due to this presence of mind. When asked "how they did it?" they could not explain—they just did it.

The highest power of the mind—to act—is acquired by developing our power of decision. People who cannot make up their minds can never collect

their thoughts fast enough to act in an emergency. These persons do not know what force of character means. They seem to have no backbone, but only the mockery of a vertebral column made up seemingly of India rubber, and pliable in any direction. They come and go like shadows, and sandwich their statements with apologies. When overtaken by some event out of the ordinary they collapse.

Always planning without ever executing is the surest way of NOT getting ahead. People of hesitating minds always hug tightly some cowardly maxim. "Never swap horses in mid-stream"—"Never change a certainty for an uncertainty"—"A bird in the hand is worth two in the bush" are their favorite saws, and very good ones they are—if we want to fail.

Proverbs should go in pairs, like shoes, for a single one is but half the truth. But these people never think "Where there is a will there is a way," and they never realize that while necessity is a hard nurse she raises strong children.

The reason for this lack of decision is that they have no faith in their own judgment. Whether your ambition is to build up a great business, to accumulate a fortune, or to make a name for yourself in any field of endeavor, you must cultivate superb faith in yourself and your judgment.

Most of the people in the army of the down-and-outers failed because they lacked faith in themselves, and doubted their power to make the right decision at all times. They depended too much upon every-

thing else but themselves, and they remain in the great failure army because they are not willing to pay the price for what they want, or have not the courage to try again if their first effort fails. They lack that which faith in one's own judgment gives—determination.

Nothing is more detrimental to success than this sort of mental attitude. The instant you acknowledge that you are incapable of doing the thing you attempt to do, or that anything can permanently block the way to the goal of your ambition, you set up a barrier to your success that no amount of hard work can remove. It is hard for one to succeed if others do not believe in him; it is impossible if he do not believe in himself.

Faith makes light of obstacles, because it increases ability and multiplies power. Joan of Arc multiplied herself ten thousand times by her faith; multiplied her ability a million times by her conviction that she was God-ordained to restore the throne of France and drive the enemy from her soil. She was ready to make any sacrifice to save her country, and every sacrifice she made, every obstacle she overcame, made her stronger to accomplish the great task she had undertaken.

If you do not learn to decide firmly and finally and then act on your decision; if you waver and dilly-dally and allow yourself to be carried this way and that by conflicting circumstances, your life ship will always be adrift; you will never be anchored. You

will always be at the mercy of storms and tempests, and will never make the port of prosperity.

When a woman asks my opinion of her chances for success in life, I try to find out something about her ability to decide things. If she can do this quickly, firmly and finally, I am very sure she will win out. There is no other one quality which plays such an important part in business careers as the ability to decide.

Many women dwell so much upon their failure to get on in the world, their poverty, their misfortunes, that they develop a real failure atmosphere; they surround themselves with destructive, tearing-down thoughts, disintegrating suggestions, until they make impossible that mental condition, that positive mental attitude which creates.

We are just beginning to learn that we can not only control our moods and all our thoughts, but that we can also control our environment, because our environment is largely our objectified thought, feeling, emotion, and mental attitude. We make our own world by our thoughts, our motives.

As long as you keep your mind positive and creative you will have courage, initiative, and sound judgment; you will be a producer. But the moment you become discouraged and blue, your ability, your mind, becomes de-magnetized.

If you are constantly depreciating yourself, other people will think there is a reason for it, that you are

not worthy, that there is something about you that they do not know about.

If you carry about with you a negative mental attitude, yours will be a negative life. You cannot act negatively without getting negative results.

All negative thinking, all negative mental attitudes, such as doubting one's ability, hesitating to undertake things, the habit of putting off, waiting for more favorable conditions, and reconsidering one's decisions, are deadly enemies of success. If one does not cultivate a positive mental attitude one will have a weak, wishy-washy initiative, and initiative is the executive officer of the other faculties. It is the brain leader.

Do not forget that the force that is going to project you to the success and prosperity goal is actually inside of you. Do not look to others to push you, to give you a pull or to use their influence. Your resources, your assets, are right inside of you; they are nowhere else.

If you feel paralyzed by the very responsibility of deciding things, beginning things of your own accord, make up your mind that if you are to amount to anything in the world you must strangle this feeling. The only way to do this is to form the counter habit of starting out every morning with a grim resolution not to allow yourself, during that day, to waver—to wait for somebody else to show you the way. Resolve that during the entire day you are going to be a pusher, a leader; that you are not going to be a

trailer, not going to wait for somebody to tell you what to do and how to do it; that you are going to take the initiative, start things yourself, put them through without supervision. Determine to carry a positive mental attitude. This will sharpen the faculties, put a keen edge upon them, and make the mind alert and eager for opportunities.

It is not only necessary to keep your mind positive, but to be immune from all the enemies of your success and happiness it must be vigorously positive. When the mind is saturated with all sorts of negation, with the thoughts of sickness, of failure and poverty, it becomes chronically discordant, and gradually deteriorates. Form the habit of talking optimism instead of pessimism.

After all, there is but one true way in which to meet the trials of life, and that is to encounter them unflinchingly. It is very pleasant to sit in some snug loophole of retreat, but that does not solve our problem. It matters little what we have in the way of natural gifts—we can never attain in any business or profession without going through its early struggles.

Pots and pans mean drudgery to the average woman in the home, but it must be remembered that there are pots and pans in every business and profession, from which there is no escape. Discouragement, lack of vision and of ability to concentrate and persevere, the absence of confidence and will power are all pots and pans, but you can change them into millions if you will use the magic wand called work.

What is the difference which distinguishes the master painter or musician from the mere amateur? Nothing but the long continued discipline of work, which has made all the faculties of the body and mind subservient to the purpose of art. Nothing can be a greater mistake than to suppose that genius dispenses with work. What genius does is to inspire and make greater work possible.

You listen to Paderewski or any other great pianist whose touch seems miraculous, and as his fingers glide rapidly over the keys, you almost imagine that they are instinct with thought and feeling, but you learn that from childhood he sat at the piano from morning until night practicing almost without interruption, and that incessant toil was the price of the skill which affects us like magic.

This of course would be impossible were it not for the power of will.

There was never a time in the world's history when success demanded harder and more incessant work than now. We can no longer, by one leap, reach a place of prominence. The world, as Emerson says, is no longer clay, but iron in the hands of its workers.

Above all, a deep and burning enthusiasm is the thing we need most of all. No great work is or can be accomplished without it. It is a quality that is always in evidence in the lives of successful people. We find it in the silence of a study, in the painting of a picture, in the carving of a statue. Ability, learning and opportunity are all well enough, but they do not,

of themselves, insure success. Thousands of people have lived who have possessed all of these, and died without benefitting themselves or others. On the other hand, people of mediocre talents scale the dizzy peaks of excellence and fame because they have firm faith and high resolve.

When a painter mixes his colors with hard work backed by ability he produces a masterpice; and if you mix creative ideas with your business you will get the same result as the painter gets with his colors.

Throw open the window of your mind to new ideas, and keep at least abreast of the times—if possible, ahead of them.

Nothing is more fatal to self-advancement than stupid conservatism or servile imitation. In these days of intense competition, if you would achieve a high success you must think for yourself, and above all things, cultivate versatility.

The day when people could get rich by plodding along without enterprise and without taxing their brains, has gone.

Every calling is filled with ambitious and keen-witted people—fertile in expedients and devices for success, who are perpetually inventing new ways of underselling or attracting customers to their places of business by new plans in sales promotion; and the person who sticks doggedly to the old fashioned methods drops into a perpetual rut.

The moment a business is discovered to be profitable, thousands rush into it, plunging into it, hardly

knowing the first thing about it—and the market soon becomes cluttered with all manner of merchandise and ideas for selling it. To make a name nowadays in business, you must live beyond the hour; you must do something worth being done, you must say something that has not been said before, or if it has often been repeated, you must now repeat it in a different way. Authors often complain of the difficulty of being original—of saying anything worth saying which has not already been said, and better said, by many of their predecessors and most ideas today are nothing but a rehash of the old ones—"Old wine in new bottles."

No sooner does a person write a book or a song that makes a hit, or produce a work which makes a decided sensation, than thousands of others with similar themes and similar schemes rush their imitations upon the market. For this reason we often become discouraged and fail to bring some of our gems of thought to the light. We feel that the imitator is protected, because the public, in its mad rush for new things, will buy the substitute.

The bee draws its nectar from a variety of flowers, but when we taste the honey it will not betray the prevailing flavor of any particular bloom. And so it is true of the imitators—they are protected to a certain degree—but no matter how many copies are struck from the brush of the inferior artist, we must remember that it is the masterpiece that brings the

fabulous price. So we must not only strive for originality but for perfection as well.

Perfection may be achieved only through concentration. Did it ever occur to you that through concentration you can put tools into the hands of the clock, and give every hour a productive task? That you can make the hands of the clock write a check for you? We are living in a day when so many things around us clamor for attention that to be successful we must learn to bend all our energies to one point. It has been justly said that a great deal of wisdom may be shown in leaving some things unknown, and a great deal of practical sense may be exhibited by leaving some things undone.

As children we all loved to play with a magnifying glass, and if you will remember, we were taught a very fine lesson in concentration. Placing the glass over a piece of paper, we learned that it would burn only when the light was convexed to the focal point; and so it is in life. We must bring what we know to bear on the things we want to accomplish. People who know a little about everything generally do not know much about anything. The old adage about too many irons in the fire is familiar to us all, and experience proves that generally those who try to heat half a dozen irons at once, either burn their fingers or find the irons cooling faster than they can use them.

Variety of pursuit is the rock upon which many successful beginnings are wrecked. Many people lay

out their plans on too vast a scale, and though they may be very competent to do some one thing well, they do nothing, because they never make up their minds as to what they want or what they intend to be; hence the mournful failures we see around us in every walk of life.

A circus rider may ride five or six horses at one time and not break his neck, but a person who tries to run five or six businesses or speculations, soon comes tumbling to the ground.

In these days much of the profit, and sometimes the whole of success depends upon the investment of our time. Time is one thing we possess. Each of us has a regular day's work, and a certain number of hours to do it in. As we journey along life's pathway we must keep just one picture before us—not the picture of what we would like to be, but the picture of what we have made up our minds to be.

As I have said, if we press onward, certain of success, imbued with the spirit of accomplishment, nothing within reason is impossible.

CHAPTER XXVI

MAKE SUCCESS VISIBLE IN YOUR EXPRESSION

They say that we are all victims of environment. If that is true we should all be able to form the habit of success, because we find it expressed everywhere we look. In fact we rub elbows with it every day. It is impossible for you to go out and take a walk without seeing overwhelming evidence of success. In this day it is harder to be a failure than to be successful, because if you are a failure you are in the minority. Success today is the rule—not the exception. No people were ever so well housed, so well fed, so well clothed, and had every condition so favorable to health and prosperity, and were given such opportunities for education, entertainment, and travel as we enjoy today.

I think for the most part we live by comparisons and if we compare the conditions of the average wage earner in America today with the conditions that existed a few years ago we will appreciate what a prosperous condition the country is in as a whole. So if we make even the slightest effort we will have a reasonable amount of success.

One of the surest ways to form the success habit is to look as if you had already succeeded.

If you are anxious to win out in a large way, culti-

vate the bearing of the successful. You often hear people say "I don't know how much he is worth, but he surely looks like a million dollars." If you carry about with you a defeated, poor-house atmosphere, if your appearance suggests slovenliness, shabbiness, you will never be received on the same plane as the person who looks successful. We must not only have energy and the progressive spirit, but we must look progressive and energetic. You can't expect other people to think you are efficient if you don't look the part.

Of course every employer knows that it sometimes happens that a shabbily dressed person may have a lot of good qualities, but he does not expect it. The chances of finding a valuable employee with an advertisement of poverty written on him or her would of course be small; and the tragedy of this is that no matter how much ability you may have, if you do not look successful you never get an opportunity to show it because you will not be given a chance. The reasons why it is so difficult for many people to get started is that, because of their appearance, they do not create in others the impression that they would be an asset in the position they seek.

All of us realize the value of a good reputation; we are always very careful not to do anything which will give us a bad name; isn't it reasonable, then, to believe that if we are so careful about what people will think of our reputation, we should give just as much thought to what they will think of our appear-

ance? It must be remembered that the first impression, although sometimes erroneous, is often the lasting one. This is unfortunately true if it happens to be a bad impression.

Physicians or lawyers will win reputation largely from the impression which they make upon the people who visit their offices and observe their manner and their method and their general attitude. You have often heard the expression that certain people have a "professional appearance."

We weigh, measure and estimate people by the impression they make upon us, and everything considered, it is the victorious attitude that inspires confidence in others as well as in ourselves.

Let your bearing be that of the winner—of persons who resolve to make their way in the world, and to make themselves stand for something. Put energy and life into your step, force and vitality into the things you do.

Look straightforward—never wince when things go wrong and above all things never apologize for taking up room on the earth. No matter what happens,—defeat, threatened failure—never lose your victorious attitude toward life. Have a bearing of independence and let people read it in everything that you do.

The more trying your situation, the harder the way looks to you, the darker the outlook, the more necessary it is to carry that victorious consciousness. If you carry the down-and-out expression, if you con-

fess by your very face that you are beaten, or that you expect to be, you are a goner. The victorious idea of life, not the failure idea; the triumphant, not the thwarted ambition; is the thing to keep ever uppermost in the mind, for it is this that will lead you to the goal you aspire to reach.

Concentrate your efforts on its realization, and nothing can keep you back from success. Such a mental attitude will make you a winner from the start, because you always tend to grow toward your thought, toward your conception of yourself. The conviction that you were born to win is a tremendous creative force in your life, just as the conviction that you are a failure will keep you down till you change the model of yourself.

Think what it would mean to the world today if all the people who look upon themselves as nobodies and failures, dwarfs of what they might have been and ought to be, would get this triumphant idea of life! If they could once get a glimpse of their own possibilities, and would assume the victorious, the triumphant attitude, they would revolutionize the world.

Many women form the chronic habit of indulging in fits of depression that we call the "blues." They allow the "blues" an easy entrance to their minds, in fact are always at home to them and are susceptible to every form of discouragement that comes along. Every little setback, every little difficulty, sends them into the "blues" and they will say "what's the use?"

As a result their work is poor and ineffective, and they do not accomplish the things they desire.

Every time you give way to discouragement, every time you are blue, you are going backward, your destructive thoughts are tearing down what you have been trying to build. One fit of discouragement—visualizing failure or poverty—will rapidly destroy the result of much triumphant thought building. Your creative forces will harmonize with your thoughts, your emotions and moods; they will create in sympathy with them.

Saturate your mind with hope, the expectation of better things, with the belief that your dreams are coming true. Be convinced that you are going to win out; let your mind rest with success thoughts. Don't let the enemies of your success and happiness dominate in your mind or they will bring to you the condition they represent.

I know of nothing that gives more satisfaction than the consciousness that we have formed the habit of winning, the habit of victory, the habit of carrying a victorious mental attitude, of walking, acting, talking, looking like a winner. That sort of attitude always keeps the dominant, helpful qualities to the fore—always in the ascendancy.

One of the most obstinate of habits in life, and one fatal to efficiency, is the habit of feeling defeated.

CHAPTER XXVII

SALESMANSHIP AS AN OCCUPATION FOR WOMEN

When our Pilgrim fathers landed at Plymouth Rock and set up our first American Colony upon the shore of New England, they found themselves in possession of a world enormously rich in undeveloped resources. They soon blazed trails, and mountains were swept aside, dense forests were leveled and turned into fertile fields. And as modern science in industry has made progress it has placed in the hands of engineers tools that take from the hillsides tons of ore and weld it into great arms of steel that span the waterways.

Raging waterfalls have been harnessed and supply electrical energy to millions of people and thousands of industries. Miles and miles of railroads have been built, making possible the great transportation system that we have today, which brings the merchandise of the world to the door of every home.

This vast system of manufacturing, distribution, and transportation was at one time in the hands of a few capitalists, but gradually through the prosperity of our American people it has passed into their hands.

The working masses have acquired joint owner-

ship in the nation's wealth and resources through the purchasing power of the savings account.

Now and then we hear of an organization being formed for the purpose of emancipating the working class. They cry out "Give us laws that will make the distribution of wealth equal." This cry has been so persistent and has been carried on over such a long period of years that the government has made an investigation of what they call the Capitalists' System. But after all that investigation and all the volumes that have been written upon this subject, any scheme or contrivance that tries to relieve mankind of the responsibility of earning what he owns falls of its own weight.

The people in this nation who possess great wealth for the most part did not inherit it. They have been trail blazers and have become enormously rich because they manufactured something that the people wanted and built their great positions through serving the public.

Now what is true of capital and industry is true of individuals. I have absolute faith in the law of compensation. My business experience has taught me that when we serve, and serve well, we are bound to gain by it.

Passing a law to make an equal distribution of wealth would destroy the very foundation upon which our prosperous and happy country is built. Because the very moment you give to someone that which he did not earn you are encouraging indolence and the

lack of mental energy. The best way to be happy and the greatest joy that can come through possession is the realization that we are entitled to a thing because we earned it. For that reason the pay rolls of this country form the background of our prosperity and make possible the purchasing power of the great American people. I realize that much has been said about this subject and many bitter struggles have taken place between capital and labor because of it.

Many remedies have been offered by so-called idealists and philosophers and psychologists; but after all is said and done the surest way to increase our fortunes is to increase our earning power, and there is just one way to increase our earning power and that is by increasing our personal efficiency.

The proof of this fact may be seen in the prosperity of the American people as a whole. As we have improved our educational systems we have increased the efficiency of the average man and woman and as this efficiency has been increased their earning power has been increased. I realize that there are many who will use as a counter-argument the fact that the cost of living has increased at the same ratio, and this has neutralized the high wage.

While this may seem true at a glance, investigation will not support the contention. You do not have to look outside of your own home for proof. The average person today has more than at any time in the history of our people. We live in better homes;

we wear better clothes; our children have better educations and we spend more money and have a greater variety of amusements than we did at any time in the past in this country. This could not be possible were it not for the fact that through increased efficiency both in mentality and manual dexterity, as well as automatic machinery, better wages and a more even distribution of wealth has been brought about, and this has established a higher and a newer standard of which the American people can be justly proud.

If we do not increase the buying power the distribution of merchandise becomes impossible. The great economic structure of production cannot function unless the goods produced can be sold. So after we analyze the many ramifications of big businesses we find that one of the most important words is salesmanship. Salesmanship has made it possible for all men and women to participate in the economic resources of the world.

The capacity of the consumer to purchase the goods manufactured is the first consideration in making a forecast of a sales program and for this reason every possible means has been resorted to to commend to the public the merchandise that is manufactured and offered for sale.

Full page advertisements in the daily papers, the radios, bill boards, tell us the story by day; electric signs gleam at us from every angle at night. Even in the movies we are told of the superior quality of certain wares, and last but not least—the airplane

has been out to skywrite the names of things that manufacturers want people to buy.

Some years ago the great question was to produce merchandise. They could always sell more than they could manufacture. But since the World War necessity lashed all our manufacturing institutions into a mad race to excel in production we find things are manufactured much easier than they are sold. So a manufacturer today who has something to sell must first consider where he will find his market, and then pay the closest attention to the demands of that market. For instance, a piano manufacturer today does not much care how easy it will be for the piano mover to handle the piano. The consideration is that the piano shall match the furniture in the room, and to give it form and color, which will appeal to the woman,—the housewife.

It is fundamental, therefore, since women are the most important buyers, that they could without a great deal of studying become as important in selling.

What will women wear next season?

Which color will receive their favor?

Will the chosen fabric be silk or cotton, worsted or rayon?

Millions of merchants are asking these questions six months in advance of the season. Many of them have trained investigators, who are little short of mind readers, studying the problem here and in Europe.

Why is a particular color selected?

What makes a design popular? What gives a fabric class? The answers will not be found in statistics, but in the minds of women.

So I particularly recommend salesmanship as an occupation to women, especially to the inexperienced women, as it affords not only an opportunity to earn money, but to get a business training at the same time. A woman should never approach salesmanship, however, with the idea that it is an experiment, because women are too well established in the sales field now for you to question their right to be there.

A show made its appearance on Broadway about two years ago that furnished a great deal of amusement. It was entitled "The Butter and Egg Man." It pictured a prosperous business man from the west being an angel to a struggling Broadway production. Ever since that time the Butter and Egg Man has been familiar to us all. If one has the appearance of a "liberal spender," he is alluded to as a "Butter and Egg Man." But the first Butter and Egg Man in this country was a woman. Pocahontas supplied the colonists with food and protection, and there is no question that without her assistance they might have perished, so a woman wants to bear in mind that she has a long history of successful salesmanship back of her, and this ought to give her courage when she goes out to sell.

For many years the watch word in business has been volume, and in order to bring this about salesmanship has become a science. Every known device

has been enlisted in the effort to secure customers, new markets, new outlets for merchandise. For this, sales schools have been organized and special courses of salesmanship have been introduced.

Salesmanship has been responsible not only for the establishment of vast industries, but it has built a bridge between the manufacturer and the buyer. It has been responsible for the vast credit system that exists in this country today. It has brought a wealth of confidence where suspicion existed a few years ago. To show to what extent this confidence has been established we buy now from samples, and the merchandise may be paid for in thirty or sixty days. The salesman do not have to carry the samples with them. It has been said that 92 per cent of the buying is now done from catalogues or from the salesman's description of the merchandise, and through this method of selling this vast system of confidence and credit has been established.

Therefore the need of being well trained is obvious. I do not believe it is necessary to spend years in preparation nor do I believe that a college graduate has any advantage over the average person when it comes to making sales.

Since business welcomes women in this great field of selling, the question comes now, what is the best form of instruction that may be used? The first step in selling is brevity. Be brief. We are living in a day of airplanes that run 200 miles an hour. We can telephone across the ocean. People do not want

long-winded conversations when you call on them to sell them anything.

There is a story about a farmer who attended Church Service unaccompanied by his wife. Upon his return home she asked him the subject of the sermon that he had just heard preached. "He talked about sin," said the farmer, and after waiting a few moments, because she thought he was going to tell her about it, she said, "What did he have to say?" "Why, he is against it," said the farmer. Do your selling as briefly as the farmer reported the sermon.

The next important thing in selling is inspiration. You should be inspired. In my own organization I find that when people are inspired they do their best work. So we have what we call sales contests, that inspire sales people to go out and work harder. For instance, at Christmas time we install a large Christmas tree in our office, decorated with beautiful ornaments, and as fast as a person makes a sale we put his name on this tree in the form of a star. We arrange to have the contest closed just the day before Christmas. At that time we hold a Christmas party and have a Santa Claus, and for every star that is on the tree the sales person is given a special prize. This not only gives the salesmen enthusiasm but furnishes lots of fun.

During the baseball season we divide our organization in teams, which creates rivalry. Every sale counts as a score and we often have as much enthusiasm displayed in meetings as you would see at the

ball park. On Hallowe'en and St. Valentine's Day we always have big parties for the members of our organization, where we play the games as we did when children, and everyone is asked to bring friends and relatives to take part. It gets the members of our sales organization acquainted and establishes the bond of good fellowship.

Another thing that I found that works very successfully is unusual forms of advertising. For instance, I invented a game called vision. This game is made up in bright colored boxes with pictures on the outside, and instructions on the inside cover. It carries with it a deck of playing cards and the playing board is printed on the inside bottom of the box so it will not be lost easily. This game was given away to thousands of children. It was not only amusing for them, it was instructive and it taught them to count. When the salesman called at the home they would have the game to give to the mother. It made a way of breaking down the barrier of strangeness between the salesman and his prospect.

Another plan that I adopted was to reward salesmen for exceptional sales ability by presenting them with a little gold button with a blue background, with my initials, E. M. C. on it. This stood for Edith Mae Cummings but we changed it to "Every Minute Counts," and this was adopted as a slogan for many of our contests. After sales persons sold a certain amount of property this button was pinned on them

in the presence of the sales force and they wore it as an emblem of distinguished service.

In this way we compensated the sales people both by the money they earned and by recognition of their sales record. It encouraged them always to do their best.

Sales organizations where contests are held and prizes are offered are excellent places for beginners to get their education because they are coached and encouraged, and they are learning in the atmosphere of success which makes the most helpful background for them.

Many women have asked me what is the best way to get a sales training. The best way to get a sales training is to call on people. If you have something to sell tell people about it. If there is anything that causes the cold chills to run down the average salesman's back it is to talk to him about house to house canvassing, the method of the ancient and honorable order of "door bell ringers." However, these house to house canvassers have been pioneers in salesmanship, and they have received their education and their training as well as their patronage from the housewife. Ask any good salesman how he got his first training in selling and he will tell you "house to house canvassing," and many of them could write tremendously interesting stories about how they interrupted the baby's bath or were responsible for the burning of a pie or cake while they were explaining the virtues and merits of their product to the

patient housewife whose indulgence and eagerness to encourage new things has been responsible for the progress of American industry.

As I have already stated, the great bulk of purchasing power is in the hands of women, and the great majority of advertising that is written today makes it appeal directly to them. Millions of dollars are spent daily to carry messages to them, and ad writers know they must "say it with flowers" because women want to "keep that school-girl complexion."

This influence of woman's likes and dislikes is being recognized more and more every day by the smart manufacturer. Not only articles that are essentially feminine fill the advertising columns, but merchandise formerly confined to men's periodicals are now presented for woman to pass her judgment upon.

That women dominate as buyers can no longer be disputed. Not only are they capable of buying the necessities of the home, but they are now buying automobiles, consulting with the architect or builder in planning the new home, and in addition to buying all of the children's clothes, many wives purchase practically all of their husbands' apparel.

What is more natural than, since woman has been educated in buying, that she could easily turn her attention and efforts to selling? I had a sales manager tell me in New York City one day that women were the best buyers but would never make good at selling because they never could put the "punch" behind the sale. The "punch" he referred to is what

is known in the vernacular of selling as "high pressure."

But I am of the opinion the day of the long winded, high pressure salesman is over. The high pressure salesman expects to sell his merchandise on his enthusiasm and energy. He talks about everything but the goods, because, as a general rule he has nothing but conversation to sell.

Keen competition is forcing more education among salesmen and less appeal to "high pressure" methods. A few years ago the idea that salesmen could be trained was laughed at. It was thought that you were born a salesman, and that a premier requisite was to have the "gift of gab"; but my experience is that it is easier to talk yourself out of a sale than into one.

Selling is divided into two departments. In the first department, such as department-store selling, the customer comes to you. In this sort of selling, service becomes a very important factor. Unless the customers are waited on promptly they become impatient, and women in this branch of the work must cultivate tact and diplomacy. However, this branch of selling has often been referred to as being nothing but taking orders, since the customer knows what she wants when she comes in; she walks up to the counter and orders, and you merely wait on her. And it is often referred to as the department in selling that is all right for women because it requires no ability to sell merchandise. However, nothing is farther from the truth. If you think people who

come in a department store know what they want, get a job in one a few days and you will change your mind. The sales person must not only help in the selection of the articles buyers want, but must be diplomatic enough to know by clever questioning how much money they will spend. This requires a great deal of tact because people are easily offended. They often want to buy a dress or coat or some article they cannot afford, but if you let them think that you knew they could not afford it, they would walk out of the store. And the reason women are so successful in department store work is that they exercise such sound judgment and have patience and understanding.

The second department of selling is what we call "creative selling." By creative selling we mean you must create the market for what you have to sell. You call on the customer, and as I have stated before, in many cases you carry only a catalogue or sample of the merchandise you are selling. In this instance, explanation becomes the essential part of the sale and we must know how to present our merchandise clearly and comprehensively.

There are many courses on the market today that a woman may buy and begin her preliminary training at home. However, great care should be taken in selecting the right course. The criticism I have of the average salesmanship course is that it stresses the "sales approach," and dwells upon the science of "getting favorable attention," "How to make your

prospect sign on the dotted line" and the "psychological moment in the sale," and scarcely mentions the selling of the merchandise. The general idea seems to be "how to put yourself across," or what they call the "punch" in the sale. An inexperienced person could easily become involved in a maze of trash which, if he were to take it out and try it on intelligent buyers would make him ridiculous.

The psychological moment in a sale is when you get the order, and the way to get the order is to be sure that the person whom you are talking to is a prospect. Don't try to sell straw hats to Esquimaux. This idea that you can walk into peoples' home or office and overcome their intelligence by hypnotism or character analysis, or the study of phrenology, or by knowing what month they were born in, is like trying to run a fine automobile without any gasoline in your tank.

An erroneous idea, to my way of thinking, is that training for salesmanship as practiced by women should be essentially different from that required to fit man for the same profession. A contemporary writer contends that women are hampered by conventions that make the general application of sales principles difficult for their sex.

If a woman will take this philosophy seriously it will send her into the library looking for books on salesmanship for women as if intellectually a woman were created so differently from man that the funda-

mental principles of business would vary according to sex.

One bit of advice I wish to give however on this point, especially to beginners, is that you should never approach selling with the feeling that because you are a woman you must deal only with women, and that you cannot call upon men prospects. Never cultivate this sense of timidity. If you do it is bound to work to your disadvantage.

If you lack the consciousness of your own ability, and do not feel that you have a right to go out and offer your merchandise to the general public, then stay out of selling until you can cultivate a proper feeling of assurance.

In my dealing with men I have found them to be eminently fair, and I have yet to meet the man who is well informed who seriously objects to women being in business. I, of course, have found some men who believe that woman should stay in the home, and that marriage and motherhood are her divine right and should be her vocation; but I believe that when we sum up or analyze the objection that the average intelligent man has to woman in business, we find it is not an objection to woman in business or earning money as much as it is belief that business takes away some of her feminine daintiness.

The truth of the matter is that when you see a successful woman in business you will find she has taken her womanly ways along with her, and the first lesson

that a woman must learn when she goes into business is to be just her perfectly natural self.

When you approach a business man, approach him in the same manner as you would anyone else. To bring out the point that I am trying to get across I will tell you of an incident that hinges on woman losing her daintiness in business.

I know a smart young business woman who married her employer. They were extremely happy for a few years. One day she called at my home and told me that her husband had asked for his freedom and she was heart-broken.

After some time she agreed to a divorce, satisfied in her own heart that he loved someone else. During the few months that they were separated, while their case was pending in court, she went back to business in order to forget. One day her husband met her on the street, and that evening he called her and invited her to have dinner with him.

It was only a matter of a few weeks before they were meeting and having lunch together every day. Then came theatre parties and long drives in the country and a dinner at the road-house. Before the case was called at the fall term of court, they were back again in their home, living together, and happiness reigned supreme.

Now what had happened? After this woman had left the business world she began to lose her feminine daintiness. She became careless about her dress and personal appearance; sleeping late in the morning

and gorging herself with food, she began to take on flesh. She was no longer interested in current events and did not keep up with the topics of the day, and she admitted to me that she actually became stupid.

After she went back to business, she paid attention to her appearance, became keen and alert, and was a changed woman and when her husband met her again he saw the woman he had fallen in love with and married.

A woman in business should not only pride herself on her daintiness; she should not only desire loveliness, but she should constantly seek new ways to obtain it. The chief menace to a woman's charm and beauty lies in her being inactive. It does not require any coarseness or any tendency to imitate men. The so-called business woman that we see in cartoons, smoking cigarets and using slang is the product of the distorted imagination of someone who is not informed as to the marked refinements of the American business woman.

CHAPTER XXVIII

MAKING OUR DREAMS COME TRUE

I sometimes believe that we are all dreamers, and I believe that it is often the dreamer who creates. I do not mean the dreams that we dream while asleep, but our day dreams—the castles we build in the air. By being a dreamer I don't mean that we practice habitual idleness, lying about living in another world. We can dream while we are busy.

I remember as a little girl, while I delivered my pop corn on my bicycle, I would ride through the fashionable residential district on my way home. It always gave me a great thrill to see the beautiful homes with the bright lights and beautiful furniture that I could take a peek at through the windows and it was during those days that I made a firm resolve that some day I would have a beautiful home, and I never lost sight of that dream, and I remember the night when I had my house warming in my new home. I invited some of the old neighbors who were friends of my mother. One old lady particularly when she came in that night put her arms around me and said, "Edith, you finally made your dreams come true. I remember as a young girl you used to come to my house and sit on my steps and tell me that you were someday going to have a beautiful home, beautiful furniture, and oil paintings and servants. I remem-

ber I was particularly amused because you always insisted that you were going to have oil paintings and servants,—and here you are with oil paintings and servants." It amused me very much but I must confess that I never lost sight of the childhood dream that I used to tell this lady about.

And as I read history and studied biographies I realized that all the discoverers and the scientists, explorers, and inventors who have pushed the world forward and done innumerable services to mankind had visualized it all in their dreams,—nursed their visions through long years, many of them in the midst of poverty, some in persecution and ridicule, until they brought their dreams to earth and made realities of them. Many people seem to think that the imagination or the visualizing faculty is a sort of appendix to the brain, and that it is not fundamentally or necessarily a part of people, and for that reason they have never taken it seriously. But I wish to impress my reader with the values of this visionary imagination. Anyone who has studied the working of mental laws knows that it is a most valuable process of the mind and a most fruitful source of success. We are beginning to discover that the power to visualize is a sort of advance courier, making announcement of the things that the Creator has qualified us to bring about. In other words, we are beginning to see that our visions are prophecies of our future; mental picture programs, which we are

supposed to carry out and to turn into concrete realities.

For instance, a youth whose bent is entirely in another direction is not haunted by an architectural vision, an art vision, a mercantile vision, or a vision of some other calling to which he has no natural urge. A girl does not dream of a musical career for years before she has the slightest opportunity of taking up music as a career if she has no musical talent, or if her ability in some other line is much more pronounced. Boys and girls, men and women, are not haunted by dreams to do what nature has not fitted them for. We dream a particular dream, see a particular vision, because we have the talent and the special ability to bring the dream, the vision, into reality. Of course, I do not mean by dreams and visions the mere fantasies, the vague, undefined thoughts that flit through the mind, but our real heart longings, our soul yearnings, the mental pictures of a future which haunts our dreams, and the insistent urge which prods us on until we try to match it with reality, to bring it into actual existence. There is a divinity back of these visions. They are prophecies of our possible future; and nature is throwing these pictures on our mental screen to give us a glimpse of the possibilities that are awaiting us.

One reason why most of us do such little, unoriginal things, is because we do not sufficiently nurse our visions and longings. The plan of the building must come before the building. We climb by the ladder

THE CUMMINGS HOME IN DEARBORN

of our visions, our dreams. The sculptor's model must live in his own mind before he can call it out of the marble. We do not half realize the mental force we generate by persistently visualizing our ideal, by the perpetual clinging to our dreams, visions of the things we long to do or to be. We do not know that nursing our desires makes the mental pictures sharper, more clean cut, and that these mental processes are completing the plans of our future life building, filling in the outlines and details, and drawing to us out of the invisible energy of the universe the materials for our actual building.

There is no other one thing you will find so helpful in the attainment of your ambition as the habit of visualizing what you are trying to accomplish, visualizing it vividly, just as distinctly, just as vigorously as possible, because this makes, as it were, a magnet of the mind to attract what you desire. All about us we see young people focusing their minds with intensity and persistence on their special aims and attracting to themselves marvelous results. Medical students hold in their minds visions of themselves as great physicians or surgeons, and in a few years we are amazed at the splendor of their success. They called success out of the great universal supply by their persistent visualization, by the constant intensifying of their desire, and the unceasing struggle to make their dreams come true.

Even if you are only an humble employee, visualize yourself as the woman you long to be; see your-

self in the exalted position you long to attain, a woman of importance and power carrying weight in your community.

There is nothing more potent in drawing your heart's desire to you than visualizing that desire, dreaming your dream, seeing yourself as the ideal of your vision filling the position in which your ambition would place you. Do this, and work with all your might for the attainment of your object, and nothing can hinder your success.

These are the means, consciously or unconsciously adopted, by which all successful persons have ultimately attained their heart's desire.

This power, which is creative and everywhere operative, can lift every created thing up to the peak of its possibilities. It is latent in you, awaiting your cooperation to realize your ambition. The first step toward utilizing it is to visualize the ideal which you want to make real, the ideal of the woman you aim to be, and the things you want to do. Without this initial step, the further process of creating is impossible.

No matter what happens, always hold fast to the thought that you can be what you long to be; that you can do the thing you want to do, and picture yourself always as succeeding in what you desire to come true in your life. No matter how duties or obligations may for a time hold you back, how circumstances and conditions may conspire against the possibility of your success; how people, even your

own people, may blame or misunderstand you, may even call you a crank, crazy, an egotist,—hold fast to your faith in your dream and in yourself. Cling to your vision, nurse it, for it is the God-inspired model by which He is urging you to shape your life.

CHAPTER XXIX

WOMAN AND HER MONEY

In this day when millions are spoken of as if they were as commonplace as old shoes, we struggle in earning our livelihood with one idea in mind,—a systematical building up of an estate against the needs of later life.

I have been often asked by women who come to me for advice, "Is it actually possible for every woman to establish her financial independence?" And I answer that question by saying "No, it is not possible for every woman to become financially independent," and I might add to that also that it is not possible for every man to become financially independent, for the reason that all people do not earn enough to maintain themselves and besides save enough to establish themselves on an independent financial basis.

However, it is possible for the average woman, if she will study and increase her earning power, to save a certain amount of money each year. Now it depends upon what she does with this money, whether her declining years will find her independent or not. It is not what we earn that makes us financially independent, it is solely what we save.

Through wise investment of a small amount of money we can lay the foundation for the independ-

ence that we all desire. Women have always been painted as easy-marks when it comes to matters of money. Books have been written about the great losses suffered by women when money has fallen into their hands. I am advised, although I have never taken the time to verify the statement, that probate records show that women without business training become penniless five years after even a large inheritance. This is hard to believe when there are available so many facilities for protection.

The pathetic picture of a widow giving her all to the oily stranger is merely a product of a wild imagination. And people who believe this sort of things have not the slightest conception of the truth.

It is common knowledge among security salesmen that the most gullible people are men, particularly those in the professional classes, clergymen, doctors, lawyers, etc. The reason for this is considered to be that people in professional life devote their time to thought and pursuit of that profession, and are concerned little about business, and when you find a woman who has suffered losses or financial reverses, you will find that this is the exact condition of affairs. It was inexperience and lack of investment knowledge that caused her ruin.

In a recent business survey just published by a utility corporation, a great number of women stock holders has been listed, and in some companies they hold the majority stock. In many instances these stocks and bonds came to them upon the death of

husband or relative, and they have demonstrated beyond a reasonable doubt that they are perfectly capable of hanging on to them.

One of the reasons why women have the reputation of being so gullible in matters of money is that when they suffer a loss they take everybody into their confidence, and tell them all about it. You let a woman lose money in a transaction and if she is convinced that she has been swindled you'll hear a good deal about it until the matter is adjusted. Now men have a sense of ego that must be protected at all hazards. Let a man lose money in a transaction and he seldom, if ever, tells anyone about it. He will suffer his loss in silence because he is afraid of being ridiculed.

However there are many dangers that inexperienced women must guard against when it comes to the investment of money.

One of the first dangers to be avoided is making loans to friends and relatives. This is bound, as a general rule, to result in loss, because nine times out of ten, when friends or relatives get you to make a loan, they have absolutely no way of paying it back, and you lose not only your money but your friends as well.

Another danger to be avoided is the temptation to go into business for yourself. It is not only necessary to have experience, but you must be sure about the business you are putting money into. There are thousands of businesses that do not pay.

It is well enough to start in a small way in some-

thing with which you are familiar, but never be carried away with the idea that you can step out and make a success of a business just because you like it.

Another pitfall that must be guarded against by inexperienced women is "opportunities" to invest your money in already established businesses, where you will be taken in as a partner. When a business needs re-financing, if it is a well-established business, this re-financing should be done through a bank. Any woman who has money to invest and has this sort of an opportunity, can receive reliable information and advice from her banker.

Every woman should avail herself of the services offered by banks. Realize that the banker is anxious to meet you and that the banks make their profit by helping people. They are in business to give you protection and advice. The inexperienced woman often gets the impression that banks do not care to deal with small depositors. In truth, this is contrary to the very idea of banking. Every bank spends money every year to get acquainted with the small depositors. They have evolved the dollar a week deposit plan, savings accounts for children, vacation funds and Christmas Clubs.

In our larger cities every enterprising bank has established a woman's department, where every possible plan has been devised to help her save and invest. These departments are so arranged that women may go to them for advice about many things. You will find in them persons who have expert knowledge

of investments, and they will give you fair and impartial advice regarding securities; how to obtain them, and when is the best time to sell them.

Many people have a genius for making money. But they lack the ability to invest it wisely, and because of this the accumulation of prosperous years may be wiped out in a day.

The banks have devised methods by which suitable portions of surplus money may be placed beyond the probability of loss. For instance, a wife without business experience, having no knowledge of investments, finds herself in a dilemma, when a sum of money or property is left to her through the death of her husband. Under such conditions she may easily become the victim of unscrupulous advisers, or she may follow the advice of someone whose intentions are honest and upright, but who knows less than she does but will not admit it. To safeguard your future completely, and keep your peace of mind, make sure of your investment, go to a well established bank or trust company.

If your holdings consist of bonds, stocks, life insurance and other securities, your banker has had the experience and possesses the judgment to advise you as to the securities and the market for them if you wish to sell; and he can also advise you if and when you should sell. He will gladly show you the proper way to safeguard yourself against loss, either by your own mistakes or by dishonesty on the part of people who are supposed to be your friends. If your estate

is made up of real estate, trust companies and banks have departments that have full knowledge of location and values and of the markets.

Every woman should select some bank that has a reputation for being progressive, open an account and get in the habit of making deposits regularly—no matter how small. After your savings account reaches a thousand dollars or more, the bank will be glad to advise you how to invest this money so it will be safe and earn you more than savings bank interest.

Do not go in and out of a bank daily or weekly without getting acquainted with its officers. Contrary to the generally accepted idea, a banker likes to meet people. A banker is like a politician;—it is his business to get acquainted with people, and it is to your interest to get acquainted with him. Let your bank know you, and if you have a small business, let them know about it, for some day you may want to borrow money to expand it. The bank will be glad to show you how to draw up a financial statement and how to establish a line of credit. Above all things, do not listen to knockers or crepe hangers who tell you that banks will not do this or will not do that. It is the bank's business to loan money and make discounts on legitimate commercial paper.

Too many people try to use salesmanship instead of collateral at their bank, and most people are better salesmen than they are financiers. They think that just because they need the money, that is reason enough for the bank to lend it to them; they seem to

forget that the very thing that makes a bank safe is conservative management. A banker is a financier and not the head of some welfare mission. Getting a loan from a bank is not a matter of personality or clever salesmanship; it is a question of sound business principle.

Every woman, whether she is a wage earner, or in the home or in business for herself, should know something of the banking business, because it affects everything she does, whether in business or in her home managements.

Trust companies are a very important factor in every community, and their enormous capacity for usefulness should be known to every woman, whatever her station may be. If the bread winner in your family should die tomorrow did it ever occur to you what serious effect this might have upon your home or your business? Would it continue to operate smoothly as before, or would it be thrown into a state of chaos and uncertainty, and be subject to incompetent management?

Every woman should become acquainted with the trust company for this reason. The mistaken idea that many people have that you must have a large estate before you can create a trust is due to their ignorance of how trust companies operate. If you have no ready cash, no securities or property, you may create a life insurance trust which will provide for those who are dependent upon you after your death.

Trust companies will advise you how to draw your will and carry out your wishes; they will safeguard you against legal technicalities, and if you wish them to, they will act as executor, thus guaranteeing the continued existence of competent administration of your estate. An individual as executor may die; a corporation has limited existence; by appointing a trust company you are assured that the executor of your choice will be living and competent to act. A trust company gives you the benefit of its accumulated experience, gained through handling thousands of estates every year.

However, you do not have to wait for death to come upon you to get acquainted with the trust company. A large portion of trust company business consists of trusts known as voluntary or living trusts, providing a way of working out practically any plan you have in mind for conserving the best interests of an individual or family. Trust companies act as guardians of persons or property, of persons under twenty-one years of age, and of the mentally incompetent who cannot look after themselves.

Life insurance trusts are designed primarily to protect those depending upon you who would be financially embarrassed upon your death; to release certain sums of money at certain ages for your children; to defray the expense of their education, etc. You can arrange with the trust company to pay your debts and mortgages and other obligations, and to protect your real estate investments.

Every woman should carry a few thousand dollars worth of life insurance. Through the purchase of life insurance on a small payment plan you can build an estate for yourself in old age, and arrange for a monthly income for those dependent on you in case of your death.

Too many people regard insurance premiums as a necessary evil; they are necessary, but they need not be looked upon as evils. You can arrange at your trust company for a convenient plan, whereby your insurance premiums will be paid in twelve equal installments. Instead of worrying three or four times a year over the accumulation of sums of money to pay your life insurance premium, you can simply deposit with your trust company a certain amount of money each month and draw interest on your daily balance.

Good securities are among the surest and the least troublesome income producers you can possibly leave to your dependents. Their income will supplement your personal earnings while you are alive, and when you go, their income-producing qualities will continue unimpaired. Let your banker help you build an investment program and expand this program as your income or business grows. In every bank you will find bond departments with competent people ready to analyze your personal investment needs, make suitable recommendations, and furnish you, without cost, a complete financial service.

In these departments you will find weekly lists of

short term securities that provide a temporary investment for funds that you wish to keep liquid, or a wide selection of securities for long period investments. These investments, together with life insurance policies, are ideal for creating an educational fund. This fund will be a great source of comfort if you have children going to school when you realize that if anything should happen to you their full education is provided for.

Through the ages, the profession of the money changer has belonged exclusively to men. It is only within recent times that women were allowed really to have property and money in their own right. It is now possible, however, and every woman should take advantage of the innumerable ways in which banks, through their women's departments, advise and help their women clients. They function even in matters not properly called banking, from planning with customers the best way to handle a real estate deal, to outlining an economical tour through Europe, and many women's departments in trust companies go so far as to give advice on education of children. The personal service bureaus in the women's departments of banks generally have a woman manager or assistant manager—someone well versed in the details of the city's shopping, amusement, transportation, hotel, church and educational advantages.

All women should realize the necessity of knowing how to transact business through the bank, and the

more they learn of banking methods, the greater will be their ability to adapt themselves to such methods and to take money matters into their own hands and manage their own business interests. This will stimulate their self-confidence, and they will abandon the idea that men must attend to money matters for them.

Women are natural born financiers, and it is because of their thrift and ability to find the bargain and save the dollar that the mortgage is lifted from many a home.

Women have come to be depended upon in matters where rare judgment is required, and of recent years not a few banks have recognized unusual qualities in women by making them officers, both in name and fact. It is this which indicates the final and definite breaking of the ice of prejudice against women in business, as considered from the banker's viewpoint. The fact that there are banks which have sufficiently overcome the prejudice to place women in high positions, indicates the trend, and the example of these banks is being followed by many others. The fact that women are making good in such splendid fashion has justified the opportunity that has been placed before them; and so, notwithstanding the fact that many bankers still believe that woman at her best "is a contradiction still," the tendency is to give her every opportunity by fair treatment as an employee and every assistance possible as a client.

CHAPTER XXX

LUCK

Life often puts me in mind of a huge candelabrum; each candle represents a hope, and we keep this burning in our sanctuary. The winds of adversity rush through the doors and windows, and one by one these hopes go out; day by day life passes and eternity comes. Like hailstones, the days drop from the clouds of time to fall cold and dreary into the fathomless past. Each day is a life. The hopes of the morning are tears by night. The air castles of today are the graves of tomorrow.

God gives us the sun, the moon and the rain, our health and our friends, and that most golden gift—hope. All the rest desert us, but hope remains.

We have spoken of life, in another chapter, as a ship out at sea, and as we look back down the dark lanes, the shore of life is strewn with wrecks; hopes that have died; promises that have been broken; good intentions and noble resolutions that lie bleeding and torn as far as the eye can reach. Hard words lie where soft ones would have been better. There are disappointments and betrayals, bitter words and wicked acts strewn thick over the ground—ruins! Here and there a fragrant flower lifts its lovely face and rears its pearly leaf to brighten the debris around. It is crushed under the foot of man and dies alone.

But next year the life-holding roots send into the world a bud which blossoms with such fragrance that visible spirits protect it. The disappointments of last year are the blessings of the present. The soul of the plant turns back to renewed efforts and richer rewards, and blossoms come again to deck the bride.

This world is full of disappointments, and is overflowing with stern realities.

In the silent hours of night, in the dreamy hours of each day, an active brain is ever planning some new road to success—some route as yet unexplored.

And then we hear some coarse voice complain: "There is no such thing as success as a reward of labor. Success is Luck. If we attract the peculiar fancy of Dame Fortune she smiles upon us, and we sleep in the lap of luxury; if we incur her disfavor she frowns upon us."

What the average person means by luck is that you get something without effort, and that if you are lucky you will be happy.

Wealth is not always riches, any more than old age is experience. Luck is nothing more than effort well directed. Stones do not of themselves turn up as you pass by to reveal the wealth hidden under them, and people do not often succeed by chance. This world was not made by chance. Success is made, and it takes years sometimes to make it—in all sorts of trials and all kinds of trouble.

Work is as necessary to success as vinegar to pickles. It is the vinegar that makes the pickles, and

it is work that makes success. When I say work, I do not mean that one must be a plodder, chained to a hateful task. As I have stated before, no matter how humble our work may be, it gives us opportunity to think and create.

There are millions of ideas yet to be born, as there are millions of years yet to come. Just one idea may turn the lock which, when opened, will disclose the joy and the treasure that lie beyond its dark keeping. Thought and work—they are the keys that unlock the doors that shut out the light of success.

People do not readily blame themselves. They like to feel that they live in a mysterious trinity, and that they are the third party to it, fate and destiny being the other two. Accidents will happen of course, but for the most part, every success has its reason.

Before proceeding to inquire what are the elements of success in life, it may be well briefly to discuss the following questions: How far do people owe their success to their own merits? And how far to favoring circumstances, or luck?

There are many persons who never get on in the world; whom fortune seems to persecute with unrelenting cruelty from the cradle to the grave.

If they are born rich, they contrive to become poor; and if they are poor, they have a knack of always remaining so. We like to refer to these people as being dumb, and yet in every case their blunders are so gross and so glaring that it seems that they could be brought about only through infinite

study, consideration and caution—caution in the sense that they are careful never to do anything that might alter their circumstances and start them on the road to good fortune.

Such crass stupidity often provokes in us a sense of pity, but if you will talk to these persons you will find that they will never admit that their lack of success is their own fault. They ascribe it to hard luck and to the rascality of Dame Fortune, or to the improper organization of society; in fact to anything but their own folly, indolence and lack of concentration.

There is no word in our vocabulary which is more abused than the word "luck." All the faults and failures of men, their sins and their short-comings are charged against it. When we find ourselves in difficulties we too often depend on Luck. "Something will turn up" that will solve our problem. When we lose money in wild speculation or extravagance, we vindicate our wounded pride by charging it up to "unfortunate circumstances." This has been carried to such an extreme in human nature that I am told that criminals often patch up a treaty with conscience by believing that they are doomed by circumstances, and soothe their humbled pride by deeming themselves victims of ill-fortune.

So powerfully does fortune seem to sway the destinies of mankind—putting a silver spoon in the mouth of one and a wooden one in that of another—that some very smart people seem to be inclined to

regard luck as the first element of worldly success. It has been pointed out that many of our so-called "successful lives," when scrutinized, reveal that good fortune was merely stumbled upon, and often people become rich and famous merely because they got what is known as "the breaks," while other people with ten times the capacity and knowledge are kept at the bottom of the ladder. Consequently we see thousands of people with folded arms looking with indifference on the great play of life, keeping aloof from its struggles because they believe that success is a matter of accident, and that they may spend a lifetime of hard work and be balked of victory, cheated of just returns.

There is one curious fact in regard to this thing called luck, and that is that while it is made responsible for many turns of affairs that are disagreeable, we rarely credit our good fortune to it. Loudly we cry out, when disaster overtakes us, that bad luck is responsible for it, but if we accomplish anything, we point out how all the circumstances were against us, but that, by our stern resolve and heroic energy, we crashed our way through them to success. It is only luck when things turn out badly.

There are times in people's lives when, if they were Pagans, they would be inclined to believe that their career was directed by an ironical fate, which found a certain pleasure in mocking their best plans and sternest efforts by unexpected reverses. And we are very apt, when we find ourselves baffled at every

turn, to sit down in despair and say to ourselves "It is no use to struggle against such bitter odds—luck's against me."

While it is true that circumstances may make or break us, it is equally true that we may often make our own circumstances. Two persons may seem to adopt much the same means to attain the same end, and because one succeeds and the other fails, we say that the one is more fortunate than the other. But the one succeeds and the other fails because they do not adopt the same means toward the same end.

The race is not always to the swift nor the battle to the strong; it is by the right application of your swiftness or your strength to the particular object in view that you make your way to success.

It is not enough just to do the right thing. We must do it in the right way and at the right time. "Common sense," says Wendell Phillips, "plays the game with the cards it has. Common sense bows to the inevitable and makes use of it. It does not ask an impossible chess-board, but takes the one before it, and plays the game."

It is a popular idea that great inventions are the result of luck. We speak of how a man "stumbled on" a certain thing that made him rich; chance directing more than brains.

It is true that the very greatest inventions are the simplest, and that after the principle has been explained, any school boy can understand it, but it required intellect to make the discovery.

For thousands of years men watched electricity, but it took the mind of a Franklin to discover what it was. Thousands of men have had apples fall on their heads, but it required a Newton to discover from this falling the law of gravitation.

Every person is placed, in some degree, under the influence of events over which he has no control, but remember that those circumstances which at times seem to be insurmountable obstacles to success serve generally to test our merits. Life is too short for us to waste time deploring bad luck. We must go after success if it will not come to us.

Few of the great works of genius have been created under favorable circumstances, but often in an atmosphere of neglect, anxiety and privation. The men who have spread light throughout the world, it has been truly said, had often scarcely oil for the lamp by which they worked, and they were often cold and hungry. They burned the midnight lamp, and worked while other people were asleep or enjoying themselves.

The art and literature of the world that have challenged the admiration of men for centuries have not been the work of luck, but of long years of patient toil. A lady once asked a great painter what his secret was. He replied "I have no secret, madam, but hard work." This is a secret that many never learn, and they don't succeed because they don't learn it.

Talents are generally developed by patience. No one is better qualified to exercise patience than

women, notwithstanding that we hear much to the contrary.

So with patience and hard work we can all be successful in some undertaking notwithstanding the fact that everywhere around us there seems to be evidence that success is luck. Our house burns one hour after the insurance policy expires. Our neighbor never insures, and her property never burns down.

Nothing is so fatal to achievement as the belief in a blind destiny, in the fallacy that an effect can be brought about without a sufficient cause. Yet how many able-bodied people are waiting around for luck to solve their problems, waiting to get a lift from that mysterious, indefinable something which helps one person on and keeps another back, regardless of their own efforts. One might as well wait for luck to solve mathematical problems as to wait for it to solve any of one's own life problems.

Mankind is master of destiny. The power to solve problems is right inside of us. We make the fate which downs us or lifts us up. Life is not a game of chance.

Every successful woman knows that good luck follows the strong will, the earnest, persistent endeavor, good hard work, thorough preparation, the ambition to excel and a dead-in-earnest purpose.

The "lucky" woman is the one who has been a closer thinker, a harder worker, than her "unlucky" neighbor. She is more practical, her life has been ruled by system and order.

Luck is life opportunity—it comes to those who work for it and are ready for it. Make the best possible use of your time; this will make you lucky.

If you are handicapped by the lack of an education you can get a fair equivalent of a college education, no matter how busy your life may be. Read and study during your spare moments. A multitude of women are educating themselves in this way every day, and are climbing up in the world in spite of a thousand obstacles and handicaps which you have never known.

If we should examine the careers of most women who are "lucky," we should find that their success had its roots back in their early youth, and that it has drawn its nourishment from many a battle in the struggle for supremacy over poverty and opposition. We should find that the "lucky" woman is not a believer in luck, but in herself; that she has never waited for things "to turn up," nor for luck to come her way. She has gone to work and turned things up, made luck come her way.

My experience has been that the women who are made of winning material do not talk of hard luck or cruel fate; they do not talk of being kept back by others. If a woman has yeast in her she will rise; nothing can keep her back. Clear grit will attract more good luck than almost any other one thing I know of.

It is usually the lazy, the indolent, the pleasure-loving, good-for-nothings, the weaklings, who are the

firmest believers in luck. The mere fact that people are always talking about their "hard luck," blaming their non-success and their defeats on someone else, or on unfortunate circumstances, is an admission that they are weak. It shows that they have not developed independence or strength of will—the mental fiber which overcomes obstacles.

There is everything in forming this habit of thinking of yourself as lucky, fortunate, of always seeing yourself as you would like to be, not as one who is inefficient and always blundering. Talk about yourself and of things as you wish they were, otherwise you will drive away what you long for and attract things which you wish to get rid of.

A business woman whom I have known for some years has formed what might be called "the hard luck habit." If she invests in anything she will say: "Of course I'm sure to lose. It is just my luck. When I buy the market always begins to fall. The good things fly away when I purchase." She always thinks she is going to get the worst of it in whatever she undertakes. If she starts something new in her business, she immediately begins to talk gloomily about it. "It won't go, I have a feeling that it won't win out," she declares. She is always talking "hard luck," predicting that things are going to the bad, and that "it will have to be worse before it is better." This woman hasn't nearly as much money as she had several years ago, and her losses have come largely from her sour mental outlook, her lack of confidence in

her own judgment, her perpetual anticipation of loss and evil, and her belief in an unkind fate.

There are multitudes of hard-working people who are continually driving away from them the very thing they are trying to get, because they do not hold the right attitude of mind. They lack the enthusiastic person's optimism, her faith and self-confidence—all friends of good luck.

If you persist in looking and acting like a failure, or a very mediocre or doubtful success; if you keep telling everybody how unlucky you are, and that you do not believe you will win out, because success is only for a favored few, those who have a pull, someone to boost them, you will be as much of a success as the actor who attempts to impersonate a certain character while looking, thinking, and acting exactly like the opposite.

Our thoughts and words are real forces which build or tear down. Who sees only failure is never a winner. It is the woman who never sees anything but victory, who never acknowledges the possibility of defeat, that wins out. The woman who tries to excuse her failure on the ground that she was doomed from the start by the bad cards fate dealt her to play the game with, and that no amount of effort on her part could have materially altered the results, deceives herself.

I know a woman who, whenever she misses a train, says "I knew I wouldn't catch it! It was just my luck to miss it! I must have been born late." If she

makes a blunder or an unfortunate mistake she will say, "I am unlucky about everything. I might have known it would turn out badly. If I bought gold dollars today they wouldn't be worth more than fifty cents tomorrow."

The constant suggestion of your inferiority, of defects or weaknesses, will interfere with your success in everything. You can't be lucky, you can't be successful if you are always talking against yourself, for this will undermine your confidence in yourself and in your efficiency.

Hold a good opinion of yourself. Think highly of yourself. Learn to appreciate your ability and to respect yourself, not egotistically or from a selfish standpoint, but because you appreciate your marvelous inheritance of divine qualities.

Remember that every time you talk depreciatingly of yourself, no matter if you do not really believe it, if you do it for effect, that is, telling others of your hard luck, admitting that you cannot get along as do other people, that you cannot make money and save it, that you don't seem to have any money sense, you are lowering your estimate of yourself.

Learn to reinforce yourself, to refresh and reinvigorate yourself by tapping the great cosmic intelligence through the subconscious mind, by going much into the silence and communing with the All-Good. You should no more harbor a fear thought, a worry thought, a jealousy, envy or hatred thought, a selfish thought, than you should listen to the temptation to

steal. These things rob you of your peace of mind, your power, force and vitality, your poise, as well as your comfort.

You would not allow a thief to ramble through your home. Why should you allow enemy thoughts to roam through your mind?

The surest way to be "lucky" is to assume the right attitude toward life, toward your work, toward everything and everybody, and particularly toward yourself.

CHAPTER XXXI

FEAR

If there is any one thing that will surely kill success it is fear. It impairs our health, paralyzes our efficiency, and shortens our life, and if we are not careful we may easily develop a fear-of-tomorrow habit, and find ourselves crossing the bridges before we come to them.

The fear of tomorrow, the anticipation of the trials and troubles just ahead, robs us of our enthusiasm, and takes much of the glory out of success. From the cradle to the grave fear throws its black shadows over humanity, and keeps many people in wretched poverty and inferiority.

The things we fear often never happen, but if we continually worry about them, and become depressed, the effect of this worry would be the same as if we actually experienced them.

The fear of death, the fear of disease, the fear of coming to want, the fear of failure, the fear of what our neighbors will think and say, the fear of accidents, of misfortunes, of bad luck generally, is the most negative and destructive of all human emotions. Fear is the ghost that is always bobbing up to rob us of our legitimate enjoyment, of our peace of mind, of our courage and strength, of our faith in ourselves

and our ability to rise above conditions that cramp and hold us in thrall.

Take the fear of poverty alone—consider the misery it has caused. Who can ever estimate what havoc this single fear has played in the race history, the fear of coming to want, the torture of visualizing the poor-house, the agony of possible suffering for our loved ones if we cannot provide for their needs. We read it in the faces of multitudes of people who never have learned the law of prosperity.

How easy it is for us to deplete our strength and lessen our chances for success by lying awake nights, worrying over our problems of tomorrow! And if we will analyze the things we have worried about in the past, we can see now how little alarming they really were. Worry never adds anything to our income, our health or our comfort, and fear never solves our problems or helps us in any way, and we all know, if we will stop to think about it, that the greatest secret of success and happiness is to have faith to face life with courage and confidence, and not to anticipate trouble.

Scientists tell us that fear may be conquered, that it has at last become possible for large numbers of people to pass from the cradle to the grave without ever having a pang of genuine fear. There is no doubt that fear and worry, those terrible evils that have so long cursed mankind and held back the development of the race, can be absolutely driven out of our lives. And you will not get very far, my

friend, nor climb very high, until you rid yourself of your fears and doubts, of the worry and discouragement which are blighting lives, strangling aspirations and obscuring ideals. Many really able women are struggling along, barely making a living, getting nowhere near the realization of their dreams, because they listened to the whisperings of those traitors, the fears and doubts and worries which held them back from doing what they were sent into the world to do!

Instead of picturing trouble and misfortune ahead, brooding over the difficulties that confront you, and fearing you will never be able to get past them, flood your mind with success thoughts, with the thought of the power that is stored in the great within of you, always wanting to be used, always more than a match for the giant fear that tries to frighten you with unrealities that have no existence outside of your troubled imagination.

No fear, no anxiety, no discouragement, no doubt or apprehension regarding the future, can possibly enter your mind while it is filled with thoughts of hope, of courage, of assurance, of all power and strength. When you feel yourself weakening before some unusual difficulty and think of turning back; when you are tempted to worry about something that has happened or that you think may happen; when you doubt your ability to do this or that, and think you would better not undertake anything that is not perfectly sure to come out all right, drive all such suggestions out of your mind. Say to yourself: "It is

right up to me to make good. I can't give up this way and turn coward. It would be contemptible. I am able to overcome this thing; it has no power to keep me down. No matter whether I can see the way or not I shall keep going, forging ahead. No matter what obstacles may come up I shall keep headed toward the port of my ambition. Nothing has power over me, but what I give it. I will not allow anything to thwart my purpose and destroy my career. I can and I will rise above all my troubles, above all my mistakes and errors. Nothing can keep me from my own."

The door that leads to your ambition, to the fuller, happier, more abundant life you desire is wide open. No one can close it but yourself. Nothing but your doubts, your fears, your pessimism, your worry, your lack of faith in yourself can prevent you from matching your desires with reality.

It is the victorious consciousness that achieves victory in every age and in every field. After many years' study of the lives and methods of successful men and women in every department of life, I have found that those who win out in a large way are great believers in themselves, in their power to succeed in the things they undertake. Great artists, scientists, inventors, explorers, generals, business men, and others, who have done the biggest things, have always possessed the victorious consciousness. Success was the goal they constantly visualized, and they never wavered in their conviction that they would reach it.

Women fail, not because of lack of ability, but because they do not hold the victorious consciousness, the success consciousness. They do not live in the expectancy of winning, in the belief that they will succeed in reaching the goal of their ambitions. They live rather in the expectation of possible failure, in fear of poverty, and coming to want, and they get what they hold in mind, what they habitually dwell upon.

The beginning of every achievement must be in your consciousness. That is the starting point of your creative plan. In proportion to the intensity, the persistence, the vividness, the definiteness of your consciousness of the thing you want, do you begin to create in any line. For instance, consciousness of power begets power; the consciousness of supremacy is equivalent to supremacy itself; the consciousness of self-confidence is what gives us the assurance that we are equal to the thing we undertake. What we are conscious of, we already possess. But we cannot come into possession of anything we are not conscious of—that is, it cannot be ours until we become conscious of it. If you are not conscious of the ability to succeed, you cannot succeed. If you are not conscious of your own superiority, you cannot become superior. But if you hold in your consciousness the picture of masterfulness; if you hold in mind the thought of superiority, you are putting in operation a law of mastership, a law of superiority, and you begin to manifest these things in your life.

We have unlimited power, boundless resources, in the great within of us, but until we awaken to a consciousness of this hidden power, those invisible resources, we cannot use them.

The next thing is to establish the conviction that you can achieve whatever you desire. This is a tremendous step in the way of accomplishment, for conviction is stronger than will power. That is, you may will ever so hard to do a thing, but if you are convinced that you can't do it, the conviction of your inability will prevail over your will power.

Establishing in your subconscious mind the things you desire, the things you are ambitious to attain; impressing upon it the ideal of the woman you long to be, is the first step toward achievement. Hold the conviction in your consciousness that your own is already coming your way; work for it confidently in the realization that you can draw from the creative energy of the universal mind anything you desire, and it will surely come to you.

CHAPTER XXXII

THE ROOT OF ALL EVIL

Poverty is a condition which no woman should accept. I know this is easier said than done, but there is an answer to most every question, and if a woman has ambition and health she may improve her mind and consequently her station and raise herself to a place where she will not be faced hourly by the fierce temptation of wanting things that she cannot have because of the lack of money.

The lack of money not only makes us practice self-denial, it deprives us of things we should have to make us happy, and we are constantly placed in a position where we may become a burden to our friends and family through sickness or accident.

Everyone should make some provision for old age. Old people in the poor-house or begging for alms on the street are a sorry sight.

Everyone who wishes to get on in the world should justly estimate the value of money. A great deal has been written about the art of money-making, and while it is true that there are many men and women considered multi-millionaires, comparatively few people ever think of making a million dollars. In America we think in terms of money. The person who has money is counted successful. Our influence is measured by what we own, and in every community

the richest people are generally considered the most influential. We are told in the business world, "Make lots of money or you will be considered a failure." College and university faculties tell us that to be rich is to be intellectual, and our spiritual advisors tell us that the poorest of all human beings are those who are rich alone in gold.

However, I am of the opinion that the philosophy that teaches contempt for money does not run very deep. Indeed it ought to be clearer to philosophers than other people that money is of high importance, and that its importance increases with every generation. We are often reminded that the love of money is the root of all evil, but I have noticed in my experience and my study of life, that where there is poverty there is just as much crime and sometimes more than in communities where we find everybody comparatively prosperous.

It is money, or rather the want of it, which makes people work. It is the yard stick by which we measure success. It is the reward for honest toil, and it makes comfort and luxuries possible. I am of the opinion that the want of money is the great principle of moral gravitation—the only power that is strong enough to keep things in their place, and it is the constant struggle for money that keeps people's minds and hands occupied, and gives impetus to the struggle to keep the head above water and the wolf from the door, and to keep society from falling apart. Let everyone in the community have a few more

dollars than they need, and the anarchist on the street corner will be talking to himself.

In order to acquire money, we practice self-denial, which is an education in itself. It compels us to put forth our best intelligence, skill and energy, and gradually brings out every quality of intellectual power. Mental discipline may be acquired from money getting, as really as from mathematics. To acquire money we must of necessity be thoughtful. And we must live not for the present but for the future, so we practice self-denial, one of the chief elements of a strong and well-formed character. The way people spend their money is often a test of their character. One philosopher tells us that money is a "terrible blab—it will betray the secrets of its owner," and we are all familiar with the weaknesses and the extravagant display of riches acquired "over night."

Again, money is not only character, but it is power. It is not merely for the comforts it makes possible, but for the influence it brings that wealth is so intensely desired. It is wealth that, above all things, gives character, standing and respectability in a community. I don't mean, however, that a person who has money will be looked upon as an influence, regardless of his personal conduct, but generally speaking, the influences of a city are represented by the amount of money invested in its industries and business.

A person's word always has more weight if it is

backed up by a good bank account or substantial shares of stocks, bonds and mortgages.

In ancient Rome, a man was not allowed to hold public office unless he was wealthy, and the European landlord, in his power, is very well known to us all. Notwithstanding, however, foreigners often claim that American backbone is made out of greenbacks, and that our social standing is indicated by our bank account. This of course is not true. There is no nation in the world that recognizes achievement quicker than the American people. But as I have already stated, the importance of money is increasing every day, not only in America, but all over the world.

The place you ride in on a railroad journey, the room you sleep in at a hotel, and even the seat which you hold in church, all are measured by the amount of money you are worth.

Again, as civilization advances, human life is becoming more and more significant, richer in opportunities and enjoyment. Science is multiplying, with amazing rapidity, the comforts and luxuries of life and the means of self culture, and money is the sole means by which we may acquire these desirable things.

Money means a beautiful home and the finest of clothes and the most nutritious food. When our health is gone it means we may summon in attendance the best medical science available, and bring to alleviate our suffering many things denied to poverty.

Books, pictures, music, the best seats in the theatre, travel and the finest automobiles are all available when we have money—every step in life is conditional on money.

It costs money to bring us into the world and it costs money to take us out. We must pay to eat and to drink.

The want of money is almost a universal disease, which alone will explain the weight and sadness which one so often finds in social atmosphere. Even in passing through the streets, we read the story in the care-worn faces we meet, and how easy it is to trace the source of their anxiety! The poor have no skill at disguising their anxieties. They are written in large characters on their whole bearing, and the very title we give them reveals the story of privation.

Money is a good thing and everyone should try to secure enough to avoid dependence upon others, either for a livelihood or for reputation. But it is not good enough to pay one for crawling in the dust or stooping to mean or dishonorable ways of securing it. Money getting becomes unhealthy when it takes away our better view-point: when it extinguishes our sense of beauty of life, and makes us indifferent to the feelings of other people.

In our pursuit of riches, greed may make us blind to the difference between right and wrong, virtue and vice, and may often stifle our better impulses.

Money getting is unhealthy when it engrosses all one's thought, leads to living meanly and coarsely, to

doing without books, pictures, music, travel, for the sake of greater gain, and causes one to find the deepest and most soul-satisfying joy, not in the culture of the heart or mind, not in doing good to one's self or others, but in the adding of dollar to dollar; in the knowledge that the money in one's chest is piled up higher and higher every year, that one's account at the bank is constantly growing, bonds being added to bonds, mortgages to mortgages, stocks to stocks, and in saying to one's self: "Soul, thou hast much goods laid up for many years."

There is, indeed, no more pitiable wretch than the man who has mortgaged himself soul and body to Mammon.

Let everyone, then, who wishes to get on in the world, justly estimate the value of money.

A great deal has been written on the art of money getting, and strange as it may seem, most of the books have been written by people who were poor. However, there is no real secret about it. It is not how much money we make, but how much we can keep that makes our credit good at the bank; and the best way to make money is to work hard, take advantage of our opportunities, and learn to economize.

Money is a shock-absorber for the jolts of life, a buffer between us and the rough knocks of the world. The man or woman who doesn't make an honest, determined effort to get money is lacking in one of the fundamental qualities that make for the happiness, the prosperity and well-being of the whole race.

Millions of mothers and children have suffered all sorts of hardships and humiliations because husbands and fathers lacked this practical quality, which would have saved themselves and those dependent on them so much suffering and misery.

Multitudes of the improvident have spent their declining years in homeless wretchedness, or eked out a miserable existence in humiliating dependence on the grudging charity of relatives, while other multitudes have died in almshouses.

What a pathetic thing it is to see, as we do on every hand, cultured men and women, people with a great deal of ability, but with no money sense, going about with practically nothing between themselves and want, spending everything as they go! What a pathetic story the charity organizations could tell about people who have been in better circumstances, but who have lost their money.

The wise expenditure of one's income, however small it may be, involves the same principles as the investment and handling of the business man's capital. And the successful business man carries these principles into the conduct of all his affairs, his personal and household expenditures, as well as those relating directly to his business. Even multi-millionaires have to be thrifty or their millions would take wings.

The saving habit, the bank-book habit, is an indication of the ambition to get on and up in the world. It is also an indication of many other good success

qualities. The bank-book habit is seldom found in bad company.

The habit of thrift not only opens the door to opportunity, but is a safeguard against our own weaknesses, our gullibility, the tendency to scatter our earnings and make fools of ourselves. The saving of money so often means one's success. It means cutting out indulgences or avoiding vicious habits. It often means health in the place of dissipation. It means a clear instead of a cloudy and muddy brain. It means that one has vision, foresight and intelligence in planning and providing for the future. In fact, the thrift habit, the habit of saving, is one of the foundation-stones not only of fortune, but also of character.

Thrift is the best friend of woman. It makes her a better business woman, a better housekeeper, a better wife and mother, a better citizen. It gives her self reliance and makes her independent, teaching her how to finance herself. However you make your living, whether you are working with your hands or your brain, at a trade or in a profession or at home or in business for yourself; whether your income be small or large, you will always be placed at a disadvantage, and you will always be taking chances with your future security and happiness unless you learn to save. The thrift habit is an incentive to better living and higher thinking. Thrift is the beginning of real success—that which puts a foundation under

our air castles—and in time it will make our dreams come true.

It is thrift that builds the "home of our own," to which every ambitious person looks forward as the culmination of his hopes.

When I was a little girl at home, I became very familiar with the phrase, "we-can't-afford it." While our mother gave us everything that was necessary for our well-being as children, there were many things we were deprived of because of the lack of money, and so this phrase, "we-can't-afford-it," was indelibly imprinted upon my memory. However, I believe that this can't-afford spirit may be carried too far. I do not mean to preach the gospel of extravagance as a contrast to thrift, but I do want to drive home this point—that if we go in debt for some things that we really want and should have, it forms an incentive for us to work harder to pay for them.

If you want to realize prosperity and plenty, you must dismiss forever from your mind the can't-afford-it thought, the thought that you can't afford anything which is good for you, anything which will contribute to the highest possible development of the man or woman. It is your birthright to have these things. They belong to you by divine heritage and you should claim them.

Don't deceive yourself by going through life patronizing cheap things, wearing cheap clothes, looking seedy, with the belief that you are doing the wisest thing. Remember that your appearance will

largely determine your status in society. The world accepts or rejects us by the evidence of our personality, the impression we make. The feeling that you can't afford this and you can't afford that, cheapens your life, cheapens your mentality, limits and narrows it, dwarfs your personality and makes anything but a favorable impression. Wise, thrifty, and often generous expenditure is a thing which helps us along the line of our ambition. It will make a good impression, secure us quick recognition, and help our promotion and it is often an infinitely better investment than putting money in a savings-bank.

The secret of health, of success and happiness, is largely in being good to one's self, in putting one's self in superb condition, so that one is always able to do the biggest thing possible, always ready to take advantage of whatever opportunity may present itself.

Some people never get out of the world of pennies into the world of dollars. They work so hard to save the cents that they lose the dollars and also the larger growth, the richer experience and the better opportunity.

Multitudes of people think too much about poverty and economy. They dwell upon the "can't-afford-it" philosophy and continually feel the pressure of the rainy-day idea, which has been dinned into their ears from infancy, until it stunts and dwarfs the whole life.

Those who haven't the money cannot, of course,

always do that which will contribute to their highest comfort and efficiency; but many people overestimate the advantage of saving a dollar in comparison with their physical well-being.

We have all met the "can't-afford it" men and women who go through life pinching and skimping. We see them living at cheap hotels or boarding houses, traveling long distances in the day coach, carrying their lunch with them; seldom or ever buying a newspaper, a magazine or a book. They invest in nothing which will enlarge the mentality or enrich the life, but put every penny they can squeeze out of poor living into the bank or into investments. They may think that what they thus save is going to help their children, but from every point of view it is very short-sighted economy. I have scarcely ever known an instance where money squeezed out of the real necessities of life was appreciated by the children who inherited it, to say nothing of the dwarfing, impoverishing effect upon those who accumulated it by such self-sacrifice. Oftentimes the hard-earned, sweat-of-the-brow savings have really been a detriment to youthful inheritors, because it has prevented them from using their ability and developing their powers of self-reliance and vigor.

Many families live constantly under the shriveling influence of the stinginess consciousness, the lack and want consciousness, the conviction that the good things of the world were intended for others but not for them. As a result they have never been able to

demonstrate anything else but lack, want and limitation. Multitudes of children are reared in this poverty atmosphere, and in time become so convinced that they can't afford things that others have that they never do have them. Their poverty conviction shuts off the supply. They think the little thought and they demonstrate littleness.

Getting along with little and being half-satisfied to continue doing so generally means that we have to get along with less for this attitude is not a creative one; not one which attracts plenty and builds success. The "can't afford it" consciousness, the "going without" consciousness, brings you nearer and nearer to the point where you really can't afford it, just as the "can afford it" consciousness tends to bring you nearer to the point where you can afford it, for they can who think they can, and they can't who think they can't. We will never try to get what we think is impossible, and it becomes impossible if we think it is.

I know people in fair circumstances who live so completely in the poverty conviction that they are always hunting for bargains, are always buying cheap things—cheap food, cheap clothing, cheap furniture, cheap everything. The result is that nothing they have wears or lasts any length of time. While they pinch and think they are saving, they really spend more in the end for poor cheap stuff which is always coming to pieces than they would need to spend on good things, because these would last so much longer

than the inferior articles—to say nothing of the infinitely greater satisfaction they would give.

Getting into the current of cheapness not only narrows and pinches the life, but it destroys the taste for and appreciation of quality, just as a cheap piano in a home, a piano which is always out of tune, tends to destroy the musical taste of the family.

Bargain hunters are nearly always victims of false economy; and women are special offenders in this respect. They waste hours of precious time, sometimes most of a day, and suffer much discomfort in chasing around from one store to another, looking for bargains and trying to save a few cents on some small purchase they wish to make. Then they buy wearing apparel and all sorts of articles of inferior material because the price is low, although they know the articles will not wear well. They actually buy, because they are cheap, a great many things they do not need, and then they will probably tell you how much they have saved. If these women would only reckon up what they have expended in this way in one year, they would generally find that, apart from the loss of time and the wear and tear on themselves, they have lost rather than gained on their transactions. They would find that they had spent more than if they had bought only what they really needed, when they needed it, and had paid the regular price for it.

Success attracts success. Money attracts money. Prosperity attracts prosperity, and it pays you to asso-

ciate with people who are prosperous, who have honorably won out in what they have attempted. There is a perpetual success suggestion radiating from them which no ambitious person can afford to lose.

The American philosophy is one of work, play and amusement and, when mixed with love and laughter in the right proportion, it makes happy people.

We are the richest country, per capita, in the world. Our wealth has come from the farm, the forest, the factory, the mine, and from commerce. We have manufactured and transported our goods to all the ports of the earth and evolved an American philosophy which symbolizes work, effort and industry. It means intelligence and thoughtful employment of our time; helping ourselves by helping others. The big prizes in American business are measured in honor and money, and the way to get your share is to go after it.

CHAPTER XXXIII

PUBLIC SPEAKING

The infant learns to think and speak at the same time. It thinks aloud, whether alone or in company. Its concepts take, at first, the form of a continuous stream of babble and it blurts out all its thoughts. When anger moves, it will tell the mother the exact state of its mind. Later, social training teaches the child the art of silence—"holding its tongue." This inhibiting and restraining of speech is soon transformed into silent meditation.

Early in our childhood we are impressed with the idea that "silence is golden," and that we must give consideration to every utterance.

There has been some controversy among authorities whether or not thought really exists without language. I think, however, that this has been definitely settled, by the fact that deaf and dumb children excel in manual dexterity which not only requires much thought and intelligence, but also perseverance and patience.

The human race must depend upon the faculty of speech to develop the intellectual power that has made our progress possible, but we learn early in our childhood to express ourselves not only by words, but through posture and gesture, as a means of express-

ing our emotional feelings. We show fear, hate, love and sympathy by expression and gesture.

We learn to live in a world of make-believe; and by the expression of the face we convey impressions without the use of words, and often the opposite of what is in the mind.

A multitude of sufferings may be hidden by the mask of a smile, but for the most part we transmit our thoughts by the spoken word, and the power of speech is regarded as consequent upon the mind or soul of man.

Aristotle once said "All those born deaf grow up destitute of reason." Many of the ancient tribes of northern Europe would not give a name to a child born deaf or dumb. If it developed the power of speech later in life a name was bestowed upon it.

The Babylonians attached great importance to the name and believed that the name was the essence of the person or thing, and that that which did not have a name did not exist.

The Egyptians as far back as the fifth century B. C. believed that the Creator brought the world into existence by uttering his name.

The dominating strength and influence of a people is seen in its ability to make other races accept its language. When Rome ruled the world the Latin tongue was the language of the time. Not to read and write Latin was considered a sign of being uncultured, and in this day Latin forms the basis of much of our professional language.

Each invention, or each period of the progress of America has brought with it its own language, and added many hundreds of words to our vocabulary. Electricity, the automobile, aircraft and radio, have added multitudes of words to the language of all people. We, however, are informed by our English cousins that we do not speak the English language in America. This is due to the fact that Americans coin their own words, and slang makes up a big part of our daily speech. It is uncanny how people who come from foreign countries pick up this slang and use it almost as fluently as they do their native tongue. I was surprised one day while on board a ship to hear an American sailor tell a Chinese cook that he was "nutty," and the Chinaman came back with the hot retort, "So's your old man."

There are more languages in the world than the average reader has any idea of. Some are spoken by great nations, and millions of people; others are found in tiny countries and remote regions of the earth; and in many colonies of the West Indies and Africa, each tribe has its own language.

While we do not deny names to persons, we do label people according to their speech. We speak of the wise man or the fool; we refer to people as being idiots or silly. All these phrases are derived from the opinions formed when we hear people talk. Every created thing has its mother. This belief is universal among all the population of the earth, and we learn

to express our thoughts in childhood, our first expressions being made in our "mother tongue."

Gesture language is conceded to be the most primitive, and has formed a part of all languages. It is possible to trace a direct line of connection between it and human speech, for since the latter is fundamentally movement of the vocal organs, speech was, in all probability originally gesture, sound at first being hardly understandable but later becoming the clear means of communication.

Gesture and facial expression often tell the truth while the lips often lie. Experienced attorneys and judges in the criminal courts become expert in the language of posture and gesture, and can often tell when a witness is lying by his actions on the stand. We often express ourselves as follows: "I think that person is crooked—I do not like his looks." We form this opinion from posture and gesture, such as the movement of the eyes, and the nervous twitching of the hands and face. A mother can always tell when a child is lying by its "actions." Some people who have made a study of this claim that there is such a thing as a vocational resemblance and expression, belonging to different occupations; that the actor's movements are different from those of a clergyman, and a professional man's movements differ from those of the laborer. We often form our opinions about people because of the manner in which they walk. A man, through his walk, may portray vanity, secretiveness and deceit; he may ex-

press self-confidence, generosity and courage. When grief overcomes us we walk with bowed head and the body has a tendency to lurch forward. Another form of expression is tears and laughter. Tears are the natural relief of sorrow and a burdened soul. Historians tell us that in certain parts of Europe men weep more easily than women.

The science of human expression is a large and interesting one, and we can only touch upon its many and involved characteristics. Expression is so inherently interwoven in us, and so much a part and parcel of our nature that everyone should study it.

Never in the history of the world has expression played such an important part as today. Every invention has been utilized to exhibit man's innermost secrets—the silent drama has been given a voice; radio makes the ether talk, and television brings us expression from afar. Never in history has ability to talk been so important. The transmission of the human voice has become a world-wide industry.

Whether man invented language or language was given him seems to be uncertain, but we are sure that language has formed the basis of our social organization. It has been responsible for the formation of groups, castes and tribes, each one having its own speech.

We have often heard it stated that business people are doers and not talkers; but talk plays a large part in the conduct of business, and since tradition has it that women will have the last word in spite of every-

thing, it would seem she should excel in this particular form of expression.

Many people are very good talkers in business; when they talk in their office or in conference, they are perfectly natural and unaffected; but let them attend a luncheon or a public gathering of any kind, and the toastmaster call upon them for a few remarks, probably on a subject with which they are familiar and about which they could talk for hours with perfect ease: just because their audience is increased from one or two to fifty or a hundred, the minute they get on their feet their confidence takes wing; they halt, stammer and make an exhibition which is often as painful to the audience as to themselves.

Of course I am not going to say here that it is necessary to be a good public speaker in order to be a success in business. Business fortunately does not rest upon ability as an orator, but I know in my own business it was utterly impossible for me to dodge the responsibility of talking to my sales organization in a group. As my business grew and newspapers and magazines throughout the country carried stories of my success, it became imperative that I take up public speaking as a necessary adjunct to my business, for hardly a day passed that I did not receive an invitation from some business organization or woman's club to speak, and thus, forced upon the public platform, it was necessary for me to cultivate the art of public speaking.

Of course I do not recommend that every woman

study public speaking, but public speaking becomes important particularly in sales work. If your daily occupation brings you in contact with the public, you will find public speaking a most interesting study. There are many wonderful books in the libraries that contain inspiration and instruction to beginners. They say that orators are made, not born, and while there may be exceptions to the rule, generally speaking, this is true.

One of the most important things about public speaking is to impress your audience first of all with the fact that you are capable of talking intelligently about the subject in hand. Nothing is more disastrous than attempting to discuss a subject with which one is unfamiliar. A public speaker can wield the tongue as a painter does a brush, and produce a masterpiece, but in order to do this, words must be so thought out and arranged that they will convey real ideas. In order to make others understand us we must understand ourselves, and so when we are going to make a public appearance we should spend more time in preparation than will be required to deliver the speech.

Flowery oratory is a thing that should be avoided in business, and in preparing your talk, do not go to the dictionary or encyclopedia for words that you do not use in every-day business.

A speech, in order to be interesting, must tell something; must convey an idea, and make people think. The idea does not necessarily have to be new, but it

may be presented in a new way, and in presenting it, we must strictly observe the principles of common sense in order to insure its success.

Eloquence is sometimes a gift, but it is more often an art. A superabundance of high sounding phrases does not constitute eloquence.

One of the greatest mistakes that a person can make in speaking to an audience is to use certain words that are apart from the every-day vocabulary. With little words we may convey big thoughts. Strong, simple language with a direct personal application is the most effective. No matter how well educated we are, how much we have travelled and seen or how old we are, we never get away from the influence of the simple language we learned at our mother's knee.

It is really wonderful how much can be said in simple language. It pays speakers to be on the same ground with those they are trying to reach; using common, easily understood language is the best way to be effective.

When you meet a stranger, after the formal introduction, you at once begin to talk about the weather or some other general topic. Why? Because it is easier to talk about something you have in common with the person you have met. Haven't you noticed how much better you get on with strangers when you find out that they have visited the same places or perhaps used to know the same people as yourself?

The inference is plain. Don't talk in technical

terms, which, while perfectly clear to you, may be Greek to your hearers. Use terse, short, plain words, with a grip to them, and then you will not talk over the heads of your audience. If you wish to be a star of the first magnitude as a public speaker you must make people enjoy hearing you because they understand.

Language is the association of words united to form a collection of pictures. Words are always called upon to represent sentiments according to the manner in which we use them, and oft-times the whole success of an orator depends not so much upon the words which he uses as on the manner in which he employs them.

The first requisite of any speech is that it should be short and interesting—have a definite structure —and that the parts should be fitted together in a natural and logical way. Since the success of a speaker depends upon the logic and the simplicity of what he has to say, too much time cannot be spent in preparation. The plan should be coherent—the sequence of the subject follow in a natural fashion—for nothing makes a speech so uninteresting as to lay a foundation for one thing and then ramble away from the subject, and talk about things that have no relation to your opening remarks. It is the failing of speakers not only to talk too much, but to attempt to say too many things. A few points well driven home are far more effective than a profusion of ideas that confound an audience.

The better plan for the beginner is to write out an outline, constructing the plan and bringing out the points of logic in the order in which you want to use them. Write down under each heading the important things you want to say, arranging each phase in a short sentence. After this is completed you will ponder over your brief and in all probability you will find a good deal of repetition. A plan that I have used that has been of great assistance to me in making my outline is to imagine that I am describing a series of pictures, which when put together, will tell a story as a book does. Books are divided into chapters and chapters into paragraphs; each paragraph expresses a different idea and each chapter conveys a different thought; when we put them together they make the complete, well-balanced story.

It is a good plan to use common illustrations in the form of stories that contain wit and humor, that will provoke laughter and have a tendency to relieve the tension of your audience. However, these stories must be chosen with great care so as not to be made offensive to any creed or nationality, and if they are humorous the humor must be obviously plain, so that the point will be grasped by the audience in a moment. There is nothing so embarrassing to a public speaker as to tell a "funny story" and not have the audience see the joke.

On the other hand, one must be very careful not to put too many humorous stories in the talk, or the

audience will not take you seriously, and this will weaken the importance of what you propose to say.

Another very important thing that comes to my mind that a beginner should guard against, is the tendency, mainly of inexperienced speakers, to make excuses and to apologize for their appearance upon the platform. It is utterly useless for a public speaker to tell the audience: "I am not much of a public speaker"—"I do not know why the chairman called on me to speak"—"I have given no thought to my subject and am unprepared to speak." If it is true you are unaccustomed to public speaking or that you have made no preparation, your audience will soon recognize the fact. The lack of preparation will show throughout your entire talk.

Often unskilled speakers use this sort of introduction as a deliberate attempt to make their audiences laugh. Humor is a fine thing in speech, but it must be spontaneous and natural, and many funny stories may be told in the middle of a talk that will fall short of the mark at the beginning of it.

If you have a definite plan throughout your talk, you will know when to stop because you will know when you are through. If is often said of public speakers that they talk well, but they don't know when to stop. Not knowing when to stop is one of the most conspicuous, common and inexcusable faults of a public speaker. If a speaker will watch his audience closely he can tell when they grow tired, because as an audience loses interest it becomes rest-

less and moves about. A speaker should sit down while the audience is still full of interest.

I think another serious mistake that public speakers make is to give the audience the impression that they are about to close, and then continue to talk; make the remark "Now in closing I would say thus and so," and then begin to elaborate on another theme. This sort of an ending to a speech is fatal. Bring your remarks to a swift emphatic close.

The old adage that "brevity is the soul of wit" might be amplified by adding that it is part of wisdom. Most speeches are too long. Because an audience will sit and listen to you does not give you the right to take advantage of them.

When you are requested to speak the invitation often requests that you talk on a certain subject. As a general rule you have been invited to speak on this subject because the committee believes you are familiar with it. It is best to draw your conclusions from your experience. Audiences like to hear stories of personal experience. If a person is successful we are always eager to hear him tell something about the manner in which success was brought about. However, great care should be taken when we speak of our own experiences to avoid any display of egotism.

One thing that I could recommend as a help to beginners is to assume a natural attitude before your audience. Talk to your audience as you would to an individual. In other words—be your natural

self. Most business people have no difficulty in expressing themselves in their own offices in familiar surroundings, so when you get up before an audience, try and be as natural as you would be in your own environment.

Public speaking is one of the finest ways I know of to develop self-confidence, logical reasoning and a good memory. To be able to stand on your feet and express your ideas in a clear and intelligent manner is surely a gift of the Gods. I do not believe that everyone could become even a fairly good speaker, but I do believe that, with proper application and an earnest desire, the average intelligent person can in time learn to express herself in a public gathering. It adds greatly to one's poise, it increases the strength of one's personality, and it opens up the door to many opportunities.

CHAPTER XXXIV

PROTECTION OF MOTHERHOOD

Let those opposed to woman establishing her economic independence answer this question: Why don't we pass some laws that will require that a man should have a certain amount of money on deposit in the bank before he can get a license to marry? For the moment this seems like a rather mercenary statement, and it seems to advocate the theory that woman should marry for money—and why not? Since the agitator claims that the only vocation a woman should pursue is marriage and that any career outside of the home is detrimental to humanity, is it not reasonable to assume that if a woman is to devote her life time to household duties and the functions of motherhood, she surely has a right when she marries to make the most advantageous marriage possible from the standpoint of money.

If a woman is to be declared for all times a dependent, then by all the rules of good business she should have something to depend on.

Why should an intelligent young woman give up her independence and marry when the wages of the average man is less than $50 a week, unless she has something more than just the weekly pay envelope to guarantee the necessities of the household and at the same time her peace of mind? Even if the man

she marries makes more than the average she has no guarantee that his employment will be continuous or that, if he be in business, the business will grow and prosper.

Every woman knows that the mode of living is changing almost daily and that the cost of clothing and food is a genuine problem in the average home. I can remember very well how my mother went to market and bought enough groceries to last for days with five dollars. But every housewife of today knows that she can buy precious few things for the home with a five dollar bill. So if we make it impossible for a woman to choose her own career and criticize and oppose her when she goes into the business world, then I say she should marry only when and if the man is very substantially fixed in a financial way. Daily in my office I hear stories from married couples who have purchased a home on the deferred payment plan and because of the number of children, increased costs in living, and unemployment, they are often unable to keep up the payments and finally lose the home.

There are thousands of men who have families of four or five children and do not earn enough money to carry a life insurance policy large enough to more than bury them if anything happens.

When death came into my home I was not only left without funds but hundreds of dollars in debt, because of my husband's prolonged illness.

This talk about a woman's place being in the

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kitchen is all very well, coming from people who are secure in their station in life. To picture the home with the busy little housewife going about her duties, taking care of her babies, and letting Daddy support them, is a very beautiful picture and is as it should be, but it does not always work out that way. And I believe, as I have stated before, that if the only value a woman has in this world is reproduction and her only function is that of a housewife, in all fairness, she should be given ample economic protection. However, I do not believe that woman's economic independence will have anything but a good influence on the home. It has been charged that woman's present day attitude will cause men to have less respect for her, that they will look upon her no longer as symbolic, representing all the strength and character of our puritan mothers, and that the tradition of years is being swept away.

I do not believe that woman's independence will bring about any such attitude!

I am of the opinion that in time the freedom of woman and her coming into business and establishing her economic independence, will bring about a higher standard of relations between herself and man which will not only equal the present-day relation, but will excel it, and bring about a greater respect for the marriage state.

The girl who marries the rich old man is condemned by the popular voice, and the girl who marries the poor young man and helps him live his best

is approved and applauded by the great arbitrator, the public. They do not seem to understand that mercenary marriage is a perfectly natural consequence of the economic dependence of woman.

So soon as women have generally incomes equal to men's, marriage will be put on a higher plane. Instead of tending to lessen its sanctity, this condition will establish a better standard for marriage and a woman will marry because of a desire for companionship, and will not depend upon man for her livelihood, and be compelled to endure in silence the husband who has proved himself unworthy.

Woman instinctively protects her offspring. Because of this protective influence that makes itself manifest in her life, she is going to demand a single standard of morals; and when the man who seeks to westernize the harem idea of the East is found guilty of this offense, he will be stamped unworthy of the love and trust of a good woman.

Men have always conceded woman's moral superiority; they have established the unwritten law of tradition and society, and have written laws upon their statute books to protect her purity.

Woman's independence is bringing out her self-reliance and she no longer depends upon man for her "pot of porridge." She can demand from him exactly what he demands of her—fidelity. The double standard of morals in time will pass away.

The education and freedom of woman, instead of causing divorce, will elevate the marriage state. In-

stead of destroying it it will throw about it a greater protection for the woman and for her children.

Some say that women are gullible, and will believe anything that men tell them, and that the idea of a single standard of morals is impossible. I do not believe this. I believe that when a woman has an understanding of the world outside of her home, and knows that if the worst should become her lot, she would be able to find work with sufficient compensation to support herself and children, it will have a tremendous effect upon the social problem of tomorrow.

Women have always had faith. They want to believe. Their faith has been the one bright ray of light that has illuminated the path of the human race through the dark ages. Were this not so we would have no civilization, homes or social structure.

Getting married is a more serious business for the woman than for the man; because of time-honored customs and laws, woman is held to a strict accountability. If a man tires of a wife he may step out into the world and commit sin, and the world condones. Let a woman do this, and she must then wear the scarlet letter for the rest of her life.

Men have always had the advantage in married life, even in this generation when we speak of woman's "New Independence."

Woman's emancipation has made possible the opportunity to change this, however. She can now trust to her own resourcefulness to see her through

life, and it has made it possible for her to discover that she could enter the industrial and professional world and establish her independence instead of groping along in the dark, depending on man as her sole salvation. We can see evidence of this change in the home already. Man is coming to recognize the wife as a partner, and in the average home, the intricate business of married life is being conducted along the lines of a partnership, rather than with the lord-and-master idea. And the husbands of to-day are coming closer to being model husbands than at any period since the cave-man's time.

Experience has taught us that the work and strength of the State depend upon the character of its people rather than on the form of its institutions, and this is particularly true of married life. In life the one great difference between people is that of character.

Life is a struggle, but it can be made harmonious if men and women can learn to walk together, she understanding his problems, and he in sympathy with hers; and through woman's education in business a finer understanding is bound to be brought about, and a closer alliance formed.

When married life is not based on character it will always be overshadowed by fear. This shadow will constantly hover over the life of the wife and mother.

Character, then, is indispensable in inspiring the courage essential for sane reasoning and also for keeping our faith in each other. There can be no substitute for it. Against such a foe as immorality

one weapon only is possible, strength of character which must be ingrained in the structure upon which marriage relations are built.

Man realizes that he can no longer maintain his domination over woman because she has used her intelligence as a weapon; she has fought and won, and now she demands that man make for her a place at his side and recognize her as his companion and not as his dependent. She has said to him, "I will give you my smiles, my caresses and my love and companionship. Through me you will see your race continued and your sons and daughters grow strong! But in exchange for this you must respect me, and you must protect your name and mine. I demand from you now what you have always demanded of me. I am strong and I know my strength. Give me my rights and learn to understand that the vows we take must be kept inviolate."

Man will not laugh; he dare not laugh at her. He will love her the more because he will recognize her power. Seeing her so calm he will be afraid of the mastery that lies beneath all of her sweetness. He will prefer to become the ally of the woman who shows that she might well be an implacable and deadly foe.

Woman will become happier in this new condition because of the new rôle that has been allotted to her. She will become an invaluable associate; she will reach the greatest heights in her part of interpreter between man and his destiny—Woman, who knows

them both so well, since she has been compelled ever since the Creator placed her upon earth, to suffer at the hands of man and destiny.

Marriage was first a property right. The woman was owned by the man. She was a chattel. He had the right of taking her life if she attempted to escape; or if she became unruly, of selling her as he would his stock; and this was changed only after civilization was brought about by education.

We have made many laws to regulate the marital relation, but people are not controlled by laws as much as they are by emotion. Men and women are not attracted to each other by man-made laws. They are attracted to each other because of love and companionship, and we can never regulate this by inscribing laws on our statute books. Happiness lies in loyalty. This applies to any field of human life.

As we have stated in previous chapters, the average man feels that he is superior, mentally, to woman. The best evidence of mental superiority is exhibited by fairness, and a capacity to do the right things when we know it is our duty.

When Christ stood before Pilate it was not Christ who was on trial—it was Pilate and the Roman government, and when Pilate tried to wash his hands free of the guilt he knew was there he not only proved himself to be a coward, and unfit for the position he held, but he proved that there was no justice in the Roman laws.

When women were sold into slavery in the dark

ages, it was not the woman that was sold but man was placing himself upon the auction block and selling his principles and his manhood; and with the emancipation of woman, and her advent into the business world, asking for an opportunity, she should be judged by her work and its merits, and not because of her sex.

It is the manhood of America that is on trial, and not woman. If they accord her the same opportunity and consideration that they demand for themselves, that is all she is entitled to and all she will ask for.

In marriage it is quite a different thing. Woman will not only ask for protection but she will demand it, because she has a right to protect her children.

A few years ago a play was presented to the public called "Damaged Goods." This play created a profound sensation, and at each performance the theatre was packed to capacity.

There was no music for the simple reason that no music had ever been written of a character suitable for this particular play. It was a study of the effect of the social disease and its relation to marriage.

In all the history of play writing, no such play had ever been produced. The author did not mince matters, but he dealt with this important subject with astonishing frankness, and called a spade a spade. The story was that of a young man who had been the pampered son of a rich business man, reared in idleness, who knew nothing of the value of money,

and had no regard for the rights and privileges of other people. To him marriage had been a monotonous service accompanied by soft music, the wedding breakfast, a carload of flowers and beautiful presents, a write-up in the daily newspapers and congratulation by his friends. After the honeymoon, the couple returned home and started housekeeping, and as soon as the novelty wore off, the young man broke his marriage vows as if they were New Year's resolutions.

The play received much comment in the daily papers, and sermons were preached from every pulpit urging young people to see it.

This exposure brought to light and disseminated knowledge of this dreadful disease that had been hidden in the minds of doctors and medical clinics for years, and this publicity brought forcibly to the minds of women and mothers the danger lurking in the path of married happiness and the need to protect the future generation. This I believe was the beginning of a real education in this all-absorbing question. Women are now learning to earn their own living, and in the future, women are going to pick their husbands; and no woman who has established her economic independence is going to choose as the father of her children a man who has been stamped "damaged goods."

It has often been said that life is a gamble and woman has often been pictured as being protected in that she has the security of married life and the

home, where she can raise her children out of the pale of danger, unaffected by this game of chance.

Marriage has given woman little protection in the past, and surely the law has done nothing that would adequately protect her from this social evil. The only protection she has is the character of the husband, and when she will have established her independence, then she will have thrown about herself a greater safeguard.

Women are by nature gamblers. Every time they bring a new soul into the world they must gamble with death, and walk in the shadows through the valley of chance, and for this reason a woman should never have to spend her life battling with this awful chance that hangs over her head and the heads of her children.

For centuries mothers have been silent and patient. As we read history we see them in the hours of war—sealing for the last time the lips of their loved ones with a kiss, and holding back the tears they dare not shed. We find them upon the battlefield in the thickest of the fight, ministering to the dying. We find them in silent meditation offering prayers for the dead; in the late hours of night, in the hospitals of pain; in the early hours of morning, bending with eager faces over the cradles of their babies as they sleep. As we review this great army of mothers that passes before us, this assemblage of benefactors to man that has given the world its life, how can we deny them every protection?

The continuance of the race depends upon motherhood—surely there will be no argument about that. And the quality of the next generation will depend largely upon what status the mothers will have. When you strike a mother you strike her children.

I think one of the finest things that have ever been written on this subject comes from the pen of Elbert Hubbard; he has this to say on the Divinity of Motherhood: "Less than five per cent of the children in orphan asylums are orphans. The rest are waifs and outcasts. If the state did not make the mother a criminal, if society did not look upon her as disgraced, and if the church did not refer to her as "ruined," most of the mothers of these "orphans" would cling to them. For every thousand orphans, nine hundred mothers reach empty arms out into darkness. The desire of a mother to protect and care for her child is the most persistent instinct that is implanted in the human heart. If there is anything divine in the Universe, it is the love of the mother for her babe. We give pensions to the men who fought to save the state; why not give a pension to every woman who goes down into the valley of death and kisses the white lips of pain? Isn't the mother just as necessary to the perpetuity of the state as the soldier? I rather think so."

Of course some people will say, "When we do this we condone evil. We make it easy for the woman to do wrong and it is only the terrific penalty imposed

upon her by society that keeps many a girl from taking the first fatal step."—I wonder!

The mothers are not always to blame. To make mistakes is human, and everywhere man excuses himself by saying, "Well, I am only human," which, of course, is true, but since when has the discovery been made that women are not human?

The influence of the mother has never been more in evidence than it is today, and everything should be done to protect her. The thing that keeps the young girl from making a mistake is not the consequence but the realization of the high standards and ideals of motherhood. In her extreme youth she must have painted in her young mind the powerful influence that motherhood has upon the race, and she should be made to realize its responsibility and its honor.

"Men," says the Arab proverb, "resemble the times they live in more than they resemble their fathers." And this is no less true today. A woman may resemble the time that she now lives in if she will; she has proven by her sympathy, her judgment, aggressiveness and superclear understanding that she knows much of the complex of life. Through her ability to think and explain, she has been able to modify the fighting instinct in man, and inspire him to be the provider and protector. Few great men have ever lived that did not, at some time or another in their life, give full credit to their mothers for laying the foundation of their success.

We are coming to the day, however, and it is not far off, when the progress women are making in the establishment of independence, will be so evident to thinking people that they will be compelled to recast their fundamental notions about woman's sphere. The dominance of the male and the subordinated position of woman belong to the ancient tradition of primitive tribes, and not to this day of intellectual achievement. Man now must look at woman as his companion in the home and his partner in business. The idea that one sex should dominate the other is the wrong kind of philosophy, and belongs to the dark age of feeble thought. Oppression means to turn back. Oppression turned the royal purple of Russia to red.

One evening not long ago I read an article which expounded the idea that women as a group would never seek independence, and that only a minority would ever enter the business world. The writer pointed out that woman is the creature of tradition, and that instinctively they prefer the "old security" instead of the "new liberty."

When I visit the insane asylums and the orphan asylums, and see hundreds of children afflicted with mental diseases, born blind, brought about by the social disease of the father, I wonder then what is meant by the "old security."

CHAPTER XXXV

BOOKS

Books are often the best companions. They make it possible for us to walk through the streets of ancient cities, to talk with scientists and philosophers, to talk with statesmen, queens and emperors that lived so long ago that the cities that they ruled over have crumbled into dust. They make it possible for us to take flights into the infinite realms of romance. They make it possible for us to travel over all the earth by land and sea, to visit strange places, and talk with unusual people. They make it possible for us to know the lives of people who have moulded the history of the world and directed the course of human events.

They say that people might be judged by the company they keep. It is equally true that people may be judged by the kind of books they read. In these days of hectic speed, automobiles, moving pictures, radio, and companionate marriage, the old-fashioned pastime of spending our evenings home reading has about died out.

We must realize that our knowledge and education depend on reading. After we have left grade school, high school or college, our education stops if we do not read. The best educated people are the ones who keep on reading.

Now the next thing is, what shall we read? That, of course, is a matter of choice. I personally prefer books of non-fiction, and am especially fond of history, then come the magazines and by all means the daily paper.

Many people complain that they do not find time to read. I have often had people say to me, "When do you find time to read or write?" We all love amusement. If we look upon our reading as amusement, we will find time to do it. Women have excellent opportunities to read and study if they do not have to go to business every day. I know a lady very well who complains that she never finds time to read, but she spends many hours each week playing bridge. Now if she would learn to love books as she loves to play bridge she would find time to read and improve her mind, and this all of us must do if we are going to increase our efficiency. What we say is a part of our personality. If we do not read we do not keep up to date, and it has a very unfortunate effect upon our personality. The books that we have read become part of our life, and we are better for having read them. As a girl I spent a great deal of time reading and I know that many of the stories that I read furnished inspiration for some of my accomplishments later in life. I remember one story that made a profound impression upon me, and that was the story of Florence Nightingale. It inspired in me the idea that some day I would like to help other

people and I think I have been conscious of that idea through my life.

Many years ago reading was hardly possible except for the rich because books were very expensive. Books are so cheap now that the poorest can have access to all the realm of thought, and our public libraries are filled with wonderful books that we can read without cost.

Books, however, should be read with the idea of adding values to the mind, of setting our mental machinery into operation and making us think. Books help us to cast off the shackles of prejudice and open our minds, so that we may walk resolutely through the world, guided by well-grounded and well-digested knowledge.

Every man and woman ought to help the world with new thoughts and new ideas, as additions to the great store already accumulated, with thoughts that will live though empires fall and language die. Such men and women raise the world from one degree to another higher in the scale of civilization and intelligence. Such are the people who receive the plaudit, "Well done!" Their lifes are virtuous, noble and godlike.

The single tale of "Uncle Tom's Cabin" stirred the heart of this vast nation to its profoundest depths. At the moving of the writer's pen, millions of swords and bayonets gleamed and flashed in the air, and vast armies met in deadly array and fought until liberty

was re-baptized in blood, and an unfortunate people taken out of bondage.

Hardly anything can surpass reading as an inspiration in anyone's life. I especially recommend and have quoted Briffault, Abbott, and Elbert Hubbard.

Briffault's book on "Mothers," I think is one of the finest works ever written. Abbott's history of the "Lives of Famous Women" will be an inspiration to every woman who reads it, and to take "The Little Journeys to the Homes of the Great" with Elbert Hubbard is indeed a privilege.

I mention these three men because they are eminently fair to woman's cause. They have told the truth as they have found it, and when we do that we make a contribution to the thought of our day.

I hope you have enjoyed POTS, PANS AND MILLIONS. As I stated in my introduction, I make no claims to graces of authorship, but I have tried to make it interesting, inspirational, and instructive.

I hope in the near future that I can make a tour of the United States, holding classes for personal instruction, and I am going to look forward with a great deal of pleasure, to meeting every woman who has read POTS, PANS AND MILLIONS.

THE END

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